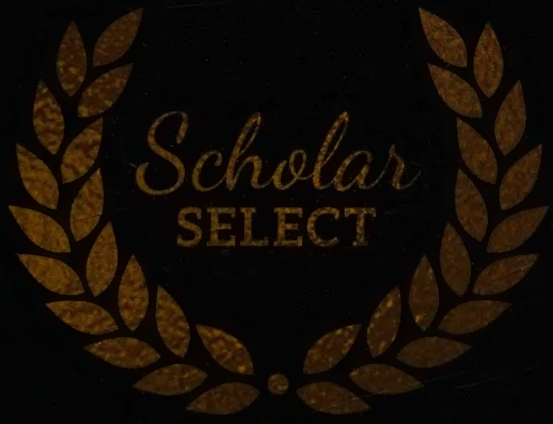
The Rule of Our Most Holy Father St. Benedict, Patriarch of Monks

From the Old English Edition of 1638



SAINT BENEDICT

The Rule of Our Most Holy Father St. Benedict, Patriarch of Monks

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L. L. & P. Bingham
from her affectionate
Husband
L. Bingham.
1878.

IN OMNIBUS GLORIFICETUR DEUS.

THE RULE

OF

Our Most Holy Father St. Benedict,

PATRIARCH OF MONKS.

FROM THE OLD ENGLISH EDITION OF 1638.

EDITED IN LATIN AND ENGLISH

BY ONE OF THE BENEDICTINE FATHERS OF
ST. MICHAEL'S, NEAR HEREFORD.

LONDON:
R. WASHBOURNE, 18 PATERNOSTER ROW.
1875.

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PREFACE.

THE venerable Father Baker, while acting as spiritual director to the Benedictine Nuns at Cambrai, compiled for their use a Commentary upon the Rule of our Holy Father St. Benedict. In the few remarks which he prefixed to that work, he states that the first seven chapters of the Rule, "were done into English" by Father Leander Jones, commonly called Father Leander of St. Martin. It would seem that when he had gone thus far with his translation, he was hindered from proceeding any farther by his appointment to the important office of President General of the English Benedictine Congregation. The task which he had so happily begun was not, however, suffered to remain long in its unfinished condition. It was taken up and completed, most probably, by Father Cuthbert Fursden, whose

initials, C. F., stand upon the title-page of the edition published in 1638.

With some necessary alterations, the present edition is a reprint of that published in the above mentioned year. Though possibly inferior, from a literary point of view, to many of the English versions already in existence, nevertheless for our Benedictine Sisters, at whose request and for whose use it is chiefly published, it possesses a charm to which no other can pretend to lay claim. To many of them it has been the medium through which they have imbibed the spirit of our Holy Father, while to our Sisters of Stanbrook it is hallowed by memories which must invest it in their eyes with a character almost sacred. It was certainly used in the Convent of Cambrai by those illustrious Sisters, of whom they are the lineal descendants, and whose saintly lives they so earnestly strive to emulate. They look upon it, therefore, as a kind of heirloom, and its quaintness speaks to them of days of trial long gone by, of hardships endured, of obstacles removed, of difficulties overcome, and of the many cherished ones who have passed from among them, after learning from its pages that heavenly prudence, which taught them to

have their lamps trimmed, and their vessels filled with oil, when the Bridegroom came and called them to the marriage-feast.

Their preference for it, therefore, is not to be attributed to a mere love for what is antique, but arises rather from a very praiseworthy desire to perpetuate the existence of an old and valued translation, associated in their memories with some of the holiest and happiest moments of their lives.

Of the two men to whom we are indebted for the translation of the Rule, Father Leander is the more celebrated. Cressy says of him, "that his learning and piety were famous throughout Christendom." He was born in London in the year 1575, though the family from which he sprang came originally from Llan Wrinach in Brecknockshire. When he was old enough to cope with the rough discipline of the public school, his parents sent him to that of the Merchant Tailors where he received the earlier part of his education. After completing the course of studies at this establishment, he passed thence, at about the age of sixteen, to St. John's College, Oxford. The room which he occupied, while there, was shared with him by William Laud, afterwards

Archbishop of Canterbury, who retained for him throughout life the warmest affection and attachment. On leaving the University, he applied to the study of Law, and succeeded in taking a Bachelor's degree in it, and was then made Fellow of his College. He did not retain this position very long, for his profoundly religious spirit was not satisfied with the Faith by Law established, and his logical mind was startled by its glaring inconsistencies. After mature deliberation and careful study, his determination was taken; he returned to the ancient Faith, which had been for a thousand years the Religion of his country, and feeling within himself the secret promptings of the Holy Spirit to betake himself to a life of perfection, he turned his back, like the Patriarch of old, upon friends, and home, and kindred, and went to Spain, where he entered the Benedictine Monastery of Compostella, and was there professed about the year 1600.

He was then sent to the University of Salamanca to prosecute his theological studies, during the course of which he was advanced to the Priesthood. He crowned his theological career by winning for himself the degree of

Doctor of Divinity, and was then directed by his Superiors to join his countrymen of the Spanish Benedictine Congregation, who were at that time labouring upon the English Mission. On his journey through France he stayed at the Abbey of St. Remigius at Rheims, and at the earnest entreaty of the Abbot was allowed by his Superiors to remain there for some time to train their Novices. Proceeding thence towards his final destination, he reached Douai. Here, also, he was ordered to undertake the same office, and remained at the Benedictine Monastery in the exercise of his arduous duties from the year 1607 till 1612. In this latter year he was appointed Vicar General over all the English Benedictines of the Spanish Congregation residing out of Spain. Throughout the period during which he exercised this office, his most strenuous efforts were directed towards bringing about a union between the Old English and Spanish Congregations. It was only natural that since he belonged to the latter of these two, he should direct the whole weight of his influence towards bringing the English Fathers of the Old Congregation under the authority of the Spanish General. Owing,

however, to the exertions of Father Anselm Beech, who had lately been elected President of the Cassinese and Old English Congregations, the latter, which had come down by direct succession from St. Augustine, and had for centuries flourished in this country, was saved from losing its independent existence.

In 1617 nine Definitors were elected to draw up the terms of union between the two Congregations. Father Leander's name stood first among these, and as soon as matters were finally arranged, Dr. Gifford was chosen first President Elect, and Father Leander second President Elect, to succeed in case the President should die before the expiration of his term of office. Dr. Gifford, however, was elevated at this time to the episcopal dignity, and thus the honour of being the first President of the present English Congregation devolved upon Father Leander.

At the meeting of the first General Chapter held at Douai in 1621, he ceased to be President, because it was not usual in our Congregation at that time to be re-elected to the same office, and was then appointed to the Priorship of St. Gregory's. After the lapse of twelve years, he was again called to be President, and on the

23rd of April, 1634, had the satisfaction, at St. Gregory's in Douai, of hearing the promulgation of the famous Bull *Plantata*, issued by Urban VIII., whereby the English Congregation was firmly established and confirmed in all its immunities and privileges.

He was a man of extraordinary eloquence, famous for his mastery of the Oriental languages, and for his wide and varied knowledge in all the arts and sciences. Multiform and harassing as were the duties of his public life, he nevertheless continued to discharge the office of Professor of Theology and Hebrew for twenty-four years, either in the College of Marchienne, or in that of St. Vedast. He died at London on the 27th of December, 1635, in the sixtieth year of his age.*

* The following are the works of Father Leander Jones :—

I. Sacra Ars Memoriæ, ad Scripturas Divinas in promptu habendas, memoriterque ediscendas accomodata. Duaci. 1623.

II. Conciliatio Locorum Communium totius Scripturæ. Duaci. 1623.

III. Biblia Sacra. 6 vols. Published under Father Leander's care.

IV. Opera Ludovici Blosii.

V. Arnobius, cum Notis.

Father John Fursden was the eldest son of Mr. Philip Fursden of Thornton in Devonshire. About the spring of the year 1620, Father Baker was appointed by his Superiors to be Chaplain in the house of this gentleman. The eminent sanctity of this great Ascetic made so profound an impression upon John, that he put himself entirely under his direction, and became one of his most enthusiastic disciples. He soon made such progress that his spirit of prayer and his spotless innocence of life won for him from God the great privilege of a call to the Religious state. He accordingly proceeded to Douai, and received the holy habit of St. Benedict at St. Gregory's. On completing the year of probation, he took the solemn vows of Religion in 1622. While he remained in the Monastery, he was remarkable for his exact observance of all the discipline of Religious life, for his sublime spirit of Prayer, and for his total abstraction from everything which could disturb the intimate union of his soul with its Maker. When sent on the English Mission he continued to lead a life

VI. Apostolatus Benedictinus. 1626. (The third Tract was compiled by him, and the whole work penned by him in Latin.)

precisely similar to that which he had led in the Cloister, so that his very person became eloquent by the persuasive spirit of sanctity which shone through him and drew others nigh to God.

He was appointed Chaplain to Lady Falkland, and while acting in that capacity, succeeded in winning over to the church her four daughters, two of whom afterwards became Benedictine Nuns at Cambrai. It was in Lady Falkland's house that Father Serenus Cressy, then a Protestant dignitary, first became acquainted with him. His religious modesty, and the example of his holy life, aided no doubt by his fervent prayer, made so deep an impression upon this eminent man, that he was eventually led back to the Old Faith, and became one of the brightest lights of our Order.

In after years he used to attribute the grace of his conversion to the eminent virtues and pious example of this humble and devout Priest.

Father Fursden completed his earthly career at the house of Lady Falkland on the 2nd of February, 1638. The translation of the Life and Rule of St. Benedict are attributed to him.

May the Religious Spirit which actuated these two saintly men, their love for our Holy Father St. Benedict, and their zeal for the glory of God, fill the hearts of all men; but especially of those who like them, "have left all things to follow Christ."

St. Michael's Priory, Hereford,
Commemoration of Our Holy Father St. Benedict,
July 11th, 1875.

THE *Dates* inserted in the Margin of the Latin Text, are to point out that portion of the Rule which is read in Monasteries every day, either at *Prime*, or if it be a fast day, before the evening Collation. The entire Rule is thus read through three times each year.

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SANCTISSIMI PATRIS BENEDICTI

IN REGULAM SUAM

PROLOGUS.

1 Jan. 2 Mail. 1 Sept. AUSCULTA, o fili, præcepta Magistri, et inclina aurem cordis tui, et admonitionem pii Patris libenter excipe, et efficaciter comple; ut ad eum, per obedientiæ laborem redeas, a quo per inobedientiæ desidiam recesseras. Ad te ergo nunc meus sermo dirigitur, quisquis abrenuntians propriis voluntatibus, Domino Christo vero Regi militaturus, obedientiæ fortissima atque præclara arma assumis.

In primis, ut quidquid agendum inchoas

THE PROLOGUE

OF OUR

MOST HOLY FATHER SAINT BENEDICT

TO HIS RULE.

HEARKEN, my son, to the precepts of thy Master, and incline the ear of thy heart willingly to hear, and effectually to accomplish, the admonition of thy loving Father, that by the labour of obedience thou mayest return to Him, from Whom thou didst depart by the sloth of disobedience. To thee therefore is my speech now directed, who, renouncing thy own will, dost take upon thee the strong and bright armour of obedience, to fight under the Lord Christ our true King.

First of all whatever good work thou dost

bonum, ab eo perfici instantissima oratione deposcas; ut, qui nos jam in filiorum dignatus est numero computare, non debeat aliquando de malis actibus nostris contristari. Ita enim ei omni tempore de bonis suis in nobis parendum est; ut non solum, ut iratus pater, non aliquando filios suos exhæredet; sed nec, ut metuendus Dominus, irritatus malis nostris, ut nequissimos servos, perpetuam tradat ad pœnam qui eum sequi noluerint ad gloriam.

2 Jan. 3 Mali 2 Sept. Exsurgamus ergo tandem aliquando, excitante nos Scriptura, ac dicente: "Hora est jam nos de somno surgere."[1] Et apertis oculis nostris ad deificum lumen, attonitis auribus audiamus, divina quotidie clamans quid nos admoneat vox, dicens: "Hodie si vocem ejus audieritis, nolite obdurare corda vestra."[2] Et iterum: "Qui habet aures audiendi, audiat quid Spiritus dicat Ecclesiis."[3] Et quid dicit? "Venite, filii, audite me: timorem Domini docebo vos."[4] "Currite, dum lumen vitæ

[1] Rom. xiii. 11. Apoc. ii. 7.
[2] Ps. xciv. 8.
[4] Ps. xxxiii. 12.

begin, beg of Him with most earnest prayer to perfect; that He Who hath now vouchsafed to reckon us in the number of His children, may not hereafter be saddened by our evil deeds. For we must at all times so serve Him with the goods He hath bestowed upon us, that He may not either as an angry Father disinherit us His children, or as a dread Lord, exasperated by our offences, deliver us up to perpetual punishment as wicked servants, who would not follow Him to glory.

Let us therefore at length arise, since the Scripture stirreth us up and saith, "It is now the hour for us to rise from sleep,"[1] and our eyes being opened to the deifying light, let us with wondering ears attend to the admonition which the Divine Voice daily addresseth to us, saying: "To-day if you shall hear His voice, harden not your hearts."[2] And again: "He that hath ears, let him hear what the Spirit saith to the Churches."[3] And what saith He? "Come, ye children, and hearken unto Me: I will teach you the fear of the Lord."[4] "Run

habetis, ne tenebræ mortis vos comprehendant."[1]

3 Jan. 4 Maii 3 Sept. Et quærens Dominus in multitudine populi, cui hæc clamat, operarium suum, iterum dicit: "Quis est homo, qui vult vitam, et cupit videre dies bonos?"[2] Quod si tu audiens, respondeas: Ego; dicit tibi Deus: Si vis habere veram et perpetuam vitam, "prohibe linguam tuam a malo, et labia tua ne loquantur dolum. Diverte a malo, et fac bonum; inquire pacem et sequere eam."[3] Et cum hæc feceritis, oculi mei super vos, et aures meæ ad preces vestras. Et antequam me invocetis, dicam: "Ecce adsum."[4] Quid dulcius nobis hac voce Domini invitantis nos, fratres charissimi? Ecce pietate sua demonstrat nobis Dominus viam vitæ. Succinctis ergo fide, vel observantia bonorum actuum lumbis nostris, per ducatum Evangelii pergamus itinera ejus, ut mereamur eum, qui nos vocavit, in regno suo videre.[5]

[1] Joan. xii. 35. [2] Ps. xxxiii. 13. [3] Ibid. 14, 15.
[4] Isai. lxv. 24. [5] Ephes. vi. 14, 15.

while ye have the light of life, that the darkness of death overtake ye not."[1]

And our Lord seeking His labourer among the multitude to whom He here speaketh, saith again: "Who is the man that will have life, and desireth to see good days?"[2] If thou, hearing this, dost answer: "I am he:" God saith unto thee: "If thou wilt have true and everlasting life, refrain thy tongue from evil, and thy lips, that they speak no guile. 'Decline from evil, and do good; seek after peace and pursue it."[3] And when you have done this: My eyes shall be upon you, and My ears shall be open to your prayers. And before you can call upon Me, I will say: "Behold I am present."[4] What, dearest brethren, can be sweeter, than this voice of the Lord, inviting us? Behold how in His loving kindness He showeth unto us the way of life! Our loins therefore being girt with faith and the observance of good works, and our feet shod with the guidance of the Gospel of peace, let us walk in His ways, that we may deserve to see Him Who hath called us unto His kingdom.[5]

4 Jan. 5 Mali 4 Sept. In cujus regni tabernaculo si volumus habitare, nisi illuc bonis actibus currendo, minime pervenitur. Sed interrogemus cum Propheta Dominum, dicentes ei: "Domine, quis habitabit in tabernaculo tuo, aut quis requiescet in monte sancto tuo?"[1] Post hanc interrogationem, fratres, audiamus Dominum respondentem, et ostendentem nobis viam ipsius tabernaculi, ac dicentem: "Qui ingreditur sine macula, et operatur justitiam; qui loquitur veritatem in corde suo; qui non egit dolum in lingua sua; qui non fecit proximo suo malum, et opprobrium non accepit adversus proximum suum."[2]

Qui malignum diabolum aliqua suadentem sibi, cum ipsa suasione sua a conspectibus cordis sui respuens, deduxit ad nihilum, et parvulos cogitatus ejus tenuit, et allisit ad Christum.[3] Qui timentes Dominum, de bona observantia sua non se reddunt elatos, sed ipsa in se bona, non a se posse, sed a Domino fieri existimantes operantem in se Dominum mag-

[1] Ps. xiv. 4. [2] Ibid. 2, 3. [3] Ps. cxxxvi. 9.

If we desire to dwell in the tabernacle of this kingdom, we must apply ourselves to good works, whereby alone it can be reached. But let us ask our Lord with the Prophet and say to Him: "Lord, who shall dwell in Thy tabernacle, or who shall rest on Thy holy hill?"[1] After this question, Brethren, let us hear our Lord answering and showing us the way that leadeth to His tabernacle, saying: "He that walketh without spot, and worketh justice. He that speaketh truth in his heart, that hath not forged guile with his tongue. He that hath not done evil to his neighbour, and hath not received reproach against him."[2]

He that rejecting out of his mind the malignant devil with all his suggestions, hath brought them all to nought, and taking his thoughts while they are still young, hath dashed them against the rock Christ.[3] All they who fearing the Lord, take not pride in their good observance and well-doing, but knowing that all the good they have, or can do, proceedeth not from themselves, but from

nificant, illud cum Propheta dicentes: "Non nobis, Domine, non nobis, sed nomini tuo da gloriam."[1] Sicut nec Paulus Apostolus de prædicatione sua sibi aliquid imputavit, dicens: "Gratia Dei sum id, quod sum."[2] Et iterum ipse dicit: "Qui gloriatur, in Domino glorietur."[3]

5 Jan. 6 Maii 5 Sept. Unde et Dominus in Evangelio ait: "Qui audit verba mea hæc, et facit ea, similabo eum viro sapienti, qui ædificavit domum suam supra petram: venerunt flumina, flaverunt venti, et impegerunt in domum illam, et non cecidit: fundata enim erat supra petram."[4] Hæc complens Dominus, expectat quotidie, his suis sanctis monitis, factis nos respondere debere. Ideo nobis propter emendationem malorum, hujus dies vitæ ad inducias relaxantur, dicente Apostolo: "An nescis, quia patientia Dei ad pœnitentiam te adducit?"[5] Nam pius Dominus dicit: "Nolo mortem peccatoris, sed ut convertatur, et vivat."[6]

[1] Ps. cxiii. 1.
[2] 2 Cor. x. 47.
[3] Rom. ii. 4.
[4] 1 Cor. xv. 10.
[5] Matth. vii. 24, seq.
[6] Ezech. xviii. 23.

the Lord, magnify Him, thus working in them, and say with the Prophet: "Not to us O Lord, not to us, but to Thy Name give glory."[1] Thus the Apostle Paul imputed not anything of his preaching to himself, saying: "By the grace of God I am what I am."[2] And again he saith: "He that glorieth, let him glory in the Lord."[3]

Hence also our Lord saith in the Gospel: "He that heareth these My words and doth them,—I will liken him to a wise man that hath built his house upon a rock. The floods came, the winds blew, and beat against that house, and it fell not; because it was founded upon a rock."[4] Our Lord fulfilling His promises, daily waiteth for us to answer by our deeds, these His holy admonitions. Therefore the days of our life are prolonged for the amendment of our evil deeds, according to those words of the Apostle: "Knowest thou not that the patience of God leadeth thee to repentance?"[5] For our loving Lord saith: "I will not the death of the sinner, but that he be converted and live."[6]

6 Jan. 7 Mail 6 Sept. Quum ergo interrogassemus Dominum, fratres, de habitatore tabernaculi ejus, audivimus habitandi præceptum: sed si compleamus habitatoris officium, erimus hæredes Regni cœlorum. Ergo præparanda sunt corda et corpora nostra sanctæ præceptorum obedientiæ militatura; et quod minus habet in nobis natura possibile, rogemus Dominum, ut gratiæ suæ jubeat nobis adjutorium ministrare. Et si fugientes gehennæ pœnas ad vitam perpetuam volumus pervenire, dum adhuc vacat, et in hoc corpore sumus, et hæc omnia per hanc lucis viam vacat implere, currendum et agendum est modo, quod in perpetuum nobis expediat.

7 Jan. 8 Mail 7 Sept. Constituenda est ergo a nobis Dominici schola servitii; in qua institutione nihil asperum, nihilque grave nos constituturos speramus. Sed et si quid paululum, restrictius, dictante æquitatis ratione, propter emendationem vitiorum, vel conservationem charitatis processerit, non illico pavore perterritus refugias viam salutis, quæ non est nisi angusto

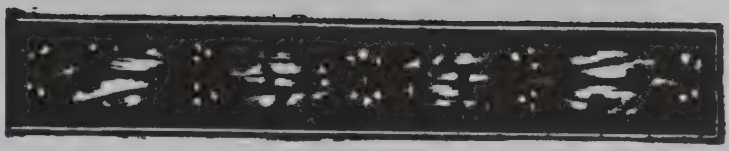
Having therefore, my Brethren, enquired of our Lord who shall be the dweller in this tabernacle, we have heard what his duties are, and if we fulfil them, we shall be heirs of the heavenly kingdom. Let us therefore now prepare our hearts and bodies to fight under the holy obedience of His commands, and beg of our Lord to supply that, by the assistance of His grace, which our nature is unable to perform. And if we desire to avoid the pains of hell, and attain to everlasting life, we must, while yet time serves, and we live in this mortal flesh, and may perform all these things by the light of faith, haste to do that now which will be expedient for us for ever hereafter.

We are therefore now about to institute a school of the service of God; in which we hope nothing will be ordained too rigorous or burthensome. But if in some things we proceed with a little severity, sound reason so advising, for the amendment of vices or preserving of charity; do not straightway for fear thereof, flee from the way of salvation

initio incipienda.[1] Processu vero conversationis et fidei, dilatato corde, inenarrabili dilectionis dulcedine curritur via mandatorum Dei; ut ab ipsius nunquam magisterio discedentes, in ejus doctrina usque ad mortem in monasterio perseverantes, passionibus Christi per patientiam participemus, ut regni ejus mereamur esse consortes.[2]

[1] Matth. vii. 13. [2] 2 Cor. i. 7.

which is always strait and difficult in the beginning.[1] But in process of time and by long continuance in this holy course and method of life, when the heart has once been enlarged, the way of God's commandments is run with unspeakable sweetness of love; so that, never departing from His school, but persevering in the Monastery in His doctrine until death, we share now by patience in the sufferings of Christ, that we may deserve afterwards to be partakers of His kingdom.[2]



CAPUT I.

DE GENERIBUS MONACHORUM.

8 Jan. 9 Mail 8 Sept. MONACHORUM quatuor esse genera manifestum est. Primum Cœnobitarum, hoc est, monasteriale, militans sub regula vel Abbate. Deinde secundum genus est Anachoretarum, id est, Eremitarum, horum qui non conversionis fervore novitio, sed monasterii probatione diuturna, didicerunt contra diabolum, multorum solatio jam docti, pugnare; et bene instructi fraterna ex acie ad singularem pugnam eremi securi jam sine consolatione alterius, sola manu vel brachio, contra vitia carnis vel cogitationum, Deo auxiliante, sufficiunt pugnare. Tertium vero monachorum deterrimum genus est Sarabaitarum, qui nulla regula approbati, experientia magistra, sicut aurum fornacis, sed in plumbi natura molliti, adhuc operibus servantes sæculo fidem, mentiri Deo per tonnsuram noscuntur.

CHAPTER I.

OF THE SEVERAL KINDS OF MONKS.

It is well known that there are four kinds of Monks. The first are Cenobites, that is, Monastic, or Conventual, living under a Rule or Abbot. The second are Anchorets or Hermits, who, not in the first fervour of devotion, but after long probation in the monastic life, have learnt to fight against the devil, and after being aided by the comfort and encouragement of others, are now able by God's assistance to strive hand to hand against the flesh and evil thoughts, and so go forth from the army of the Brotherhood, to the single combat of the wilderness. The third and worst kind of Monks are the Sarabites, who have never been tried under any Rule, nor by the experience of a skilful master, as gold is tried in the furnace, but being soft as lead, and by their works still cleaving to the world, are known by their tonsure to be disloyal to God.

Qui bini aut terni, aut certe singuli sine pastore, non Dominicis, sed suis inclusi ovilibus, pro lege eis est desideriorum voluptas: cum quicquid putaverint vel elegerint, hoc dicunt sanctum, et quod noluerint, hoc putant non licere.

Quartum vero genus est monachorum, quod nominatur Gyrovagum, qui tota vita sua per diversas provincias ternis aut quaternis diebus per diversorum cellas hospitantur, semper vagi et nunquam stabiles, et propriis voluptatibus et gulæ illecebris servientes, et per omnia deteriores Sarabaitis; de quorum omnium miserrima conversatione melius est silere, quam loqui. His ergo omissis, ad Cœnobitarum fortissimum genus disponendum, adjuvante Domino, veniamus.

These in twos or threes, or perhaps singly, and without a shepherd, are shut up, not in our Lord's sheep-folds, but in their own: the pleasure of their desires is to them a law; and whatever they like or make choice of, they will have to be holy, but what they like not, that they consider unlawful.

The fourth kind of Monks are called "Gyrovagi," or wanderers, who travel about all their lives through divers provinces, and stay for two or three days as guests, first in one monastery, then in another; they are always roving, and never settled, giving themselves up altogether to their own pleasures and to the enticements of gluttony, and are generally in all things worse than the Sarabites. Their miserable way of life is fitter to be buried in oblivion than to be the subject of our discourse. Therefore leaving these, let us, by God's assistance, set down a Rule for Cenobites, or Conventuals, who are the most steadfast class of Monks.

CAPUT II.

QUALIS ESSE DEBEAT ABBAS.

9 Jan. 10 Maii 9 Sept. ABBAS, qui præesse dignus est monasterio, semper meminisse debet, quod dicitur, et nomen Majoris factis implere. Christi enim agere vices in monasterio creditur, quando ipsius vocatur prænomine, dicente Apostolo: "Accepistis spiritum adoptionis filiorum, in quo clamamus, Abba, Pater." [1] Ideoque Abbas nihil extra præceptum Domini (quod absit) debet aut docere, aut constituere, vel jubere: sed jussio ejus vel doctrina, fermentum divinæ justitiæ, in discipulorum mentibus conspergatur.

[1] Rom. viii. 15.

CHAPTER II.

WHAT KIND OF MAN THE ABBOT OUGHT TO BE.

An Abbot who is worthy to have charge of a Monastery ought always to remember by what title he is called, and in his actions show forth the character of Ancient. For in the Monastery he is considered to represent the person of Christ, seeing that he is called by His name and title, as the Apostle saith: "Ye have received the spirit of the adoption of children, in which we cry, 'Abba, Father.'[1]" Therefore the Abbot ought to teach, ordain, or command nothing but what is conformable to the commands of our Lord (and God forbid he should do otherwise); but let his commands and doctrine be mingled in the minds of his disciples with the leaven of divine justice.

10 Jan. 11 Mali 10 Sept. Memor sit semper Abbas, quia doctrinæ suæ vel discipulorum obedientiæ, utrarumque rerum in tremendo judicio Dei facienda erit discussio, sciatque Abbas, culpæ pastoris incumbere, quicquid in ovibus paterfamilias utilitatis minus potuerit invenire. Tantum iterum liber erit, si inquieto vel inobedienti gregi pastoris fuerit omnis diligentia attributa, et morbidis earum actibus universa fuerit cura exhibita: pastor earum in judicio Domini absolutus, dicat cum Propheta Domino: "Justitiam tuam non abscondi in corde meo, veritatem tuam, et salutare tuum dixi [1] ipsi autem contemnentes spreverunt me." [2] Et tunc demum inobedientibus curæ suæ ovibus pœna sit eis prævalens ipsa mors.

11 Jan. 12 Mali 11 Sept. Ergo cum aliquis suscipit nomen Abbatis, duplici debet doctrina suis præesse discipulis; id est, omnia bona, et sancta, factis amplius, quam verbis ostendere, ut capacibus discipulis mandata Domini verbis proponat: duris vero corde et simplicioribus, factis suis divina præcepta demonstret. Omnia vero quæ

[1] Ps. xxxix. 11. [2] Is. i. 2.

Let the Abbot always be mindful that, in the dreadful judgment of God, he must give an account both of his doctrine and of the obedience of his disciples, and that any lack of profit which the master of the family shall find in his sheep, will be laid to the shepherd's fault. But if he have bestowed all diligence on his unquiet and disobedient flock, and employed the utmost care to cure their corrupt manners, he shall then be acquitted in the judgment of the Lord, and may say with the Prophet: "I have not hidden thy justice in my heart, I have told thy truth and thy salvation,[1] but they contemned and despised me."[2] And then finally, death shall be inflicted as a just punishment upon the disobedient sheep.

When, therefore, anyone taketh upon himself the name of Abbot, he ought to govern his disciples with a twofold doctrine; that is, he ought first to show them all virtue and sanctity, more by deeds than by words: hence, to such as are intelligent, he may declare the commandments of God by words; but to the hard-hearted, and to those of the ruder sort, he must

discipulis docuerit esse contraria, in suis factis indicet non agenda; ne aliis prædicans, ipse reprobus inveniatur.[1] Ne quando illi dicat Deus peccanti: "Quare tu enarras justitias meas, et assumis testamentum meum per os tuum; Tu vero odisti disciplinam, et projecisti sermones meos post te."[2] Et "Qui in fratris tui oculo festucam videbas, in tuo trabem non vidisti?"[3]

12 Jan. 13 Maii 12 Sept. Non ab eo persona in monasterio discernatur. Non unus plus ametur, quam alius, nisi quem in bonis actibus, aut obedientia invenerit meliorem. Non convertenti ex servitio præponatur ingenuus, nisi alia rationabilis causa existat. Quod si ita, justitia dictante, Abbati visum fuerit, et de cujuslibet ordine id faciat; sin alias, propria teneant loca: quia sive servus, sive liber, omnes in Christo unum sumus,[4] et sub uno Domino æqualem servitutis

[1] 1 Cor. ix. 27. [2] Ps. xlix. 16, 17. [3] Matth. vii. 3.
[4] 1 Cor. xii. 13; Rom. ii. 11.

make these precepts manifest by his actions and by his life. In the next place, let him show by his own deeds, that they ought not to do anything which he has taught them to be unfitting, lest, having preached well to others, "he himself become a castaway,"[1] and God say unto him thus sinning: "Why dost thou declare My justices, and take My testament in thy mouth? Thou hast hated discipline, and cast My speeches behind thee."[2] And,—"Thou, who didst see the mote in thy brother's eye, hast thou not seen the beam that is in thine own?"[3]

Let there be no distinction of persons in the Monastery. Let not one be loved or favoured more than another, except he be found to surpass the rest in good works and in obedience. Let not the freeman, or one of noble parentage, on coming to Religion, be put before him who is of servile or mean extraction, except there be some other reasonable cause for it. If, upon consideration, the Abbot shall think there is such a just cause, let him put him in any rank or degree he shall please, but otherwise, let every one keep his own place; because "whether bondman or freeman, we are

militiam bajulamus: "Quia non est personarum acceptio apud Deum." [1] Solummodo in hac parte apud ipsum discernimur, si meliores aliis in operibus bonis, et humiles inveniamur. Ergo æqualis sit omnibus ab eo charitas; una præbeatur omnibus, secundum merita disciplina.

13 Jan. 14 Mail 13 Sept. In doctrina namque sua Abbas Apostolicam debet illam semper formam servare, in qua dicitur: "Argue, obsecra, increpa." [2] Id est, miscens temporibus tempora, terroribus blandimenta: dirum magistri, pium patris ostendat affectum: id est, indisciplinatos et inquietos debet durius arguere; obedientes autem, et mites et patientes, ut melius proficiant, obsecrare; negligentes autem et contemnentes, ut increpet et corripiat, admonemus. Neque dissimulet peccata delinquentium, sed mox, ut cœperint oriri, radicitus ea, ut præ-

[1] Ephes. vi. 9. [2] 2 Tim. iv. 2.

all one in Christ,"[4] and bear an equal burthen of servitude under one Lord; "for with God there is no accepting of persons."[1] On one condition only doth He make any difference, and that is, if in good works and in humility we surpass others. Therefore let the Abbot bear equal love to all; and let all be subject to the same orders and discipline, according to their deserts.

For the Abbot ought always, in his doctrine, to observe that apostolic form wherein it is said: "Reprove, entreat, reprehend."[2] That is to say, he ought, as times and occasions require, by tempering fair speeches with threats, to show both the severity of a master and the loving affection of a father. Those who are disorderly and restless he must reprove sharply; but with such as are obedient, mild, and patient, he should deal by entreaty, exhorting them to go forward in virtue. But the stubborn and negligent let him by all means severely reprove and chastise. Let him not shut his eyes to the sins of offenders, but, as soon as they show themselves, use all possible endeavours utterly to root them out, remembering the fate

valet, amputet: memor periculi Heli sacerdotis de Silo.[1] Et honestiores quidem, atque intelligibiles animos, prima vel secunda admonitione verbis corripiat; improbos autem, et duros, ac superbos, vel inobedientes, verberum vel corporis castigatione in ipso initio peccati coerceat, sciens scriptum: "Stultus verbis non corrigitur."[2] Et iterum: "Percute filium tuum virga, et liberabis animam ejus a morte."[3]

14 Jan. 15 Mail 14 Sept. Meminisse debet semper Abbas, quod est, meminisse, quod dicitur et scire quia cui plus committitur, plus ab eo exigitur: sciatque quam difficilem et arduam rem suscepit, regere animas, et multorum servire moribus. Et alium quidem blandimentis, alium vero increpationibus, alium suasionibus, et secundum uniuscujusque qualitatem vel intelligentiam, ita se omnibus conformet et aptet, ut non solum detrimenta gregis sibi commissi non patiatur, verum etiam in augmentatione boni gregis gaudeat.

[1] 1 Reg. ii. 12 seq.
[2] Prov. xxiii. 13. [3] Ibid. 14.

of Heli, the Priest of Silo.[1] With the more virtuous and intelligent, let him for the first or second time use words of admonition; but the stubborn, the hard-hearted, the proud and the disobedient, even in the very beginning of their sin, let him chastise with stripes and bodily punishment, knowing that it is written: "The fool is not corrected with words."[2] And again: "Strike thy son with the rod, and thou shalt deliver his soul from death."[3]

The Abbot ought always to remember what he is, and what he is called, and that unto whom more is entrusted, from him more is exacted. Let him consider how difficult and hard a task he hath undertaken, to govern souls, and to accommodate himself to the humours of many, some of whom must be led by fair speeches, others by sharp reprehensions, and others by persuasion. Therefore let him so adapt himself to the character and intelligence of each one, that he may not only suffer no loss in the flock committed to him, but may even rejoice in the increase and profit of his virtuous flock.

15 Jan. 16 Mail 15 Sept. Ante omnia, ne dissimulans, aut parvipendens salutem animarum sibi commissarum, plus gerat sollicitudinem de rebus transitoriis, et terrenis atque caducis, sed semper cogitet quia animas suscepit regendas, de quibus et rationem redditurus est. Et ne causetur forte de minori substantia, meminerit scriptum: "Primum quærite regnum Dei, et justitiam ejus, et hæc omnia adjicientur vobis."[1] Et iterum: "Nihil deest timentibus eum."[2]

Sciatque quia, qui suscipit animas regendas, præparet se ad rationem reddendam. Et, quantum sub cura sua fratrum se habere scierit numerum, agnoscat pro certo, quia in die judicii ipsarum omnium animarum est redditurus Domino rationem, sine dubio addita et suæ animæ. Et ita timens semper futuram discussionem pastoris de creditis ovibus, cum de alienis ratiociniis cavet, redditur de suis sollicitus. Et cum de admonitionibus suis emendationem aliis subministrat, ipse efficitur a vitiis emendatus.

[1] Matt. vi. 33. [2] Ps. xxxiii. 19.

Above all things, let him take heed not to slight or make little account of the souls committed to his keeping, and have more care for fleeting, worldly things than for them; but let him always consider that he hath undertaken the government of souls for which he shall also have to give an account. And that he may not complain for want of temporal means, let him remember that it is written: "Seek ye first the kingdom of God and His justice, and all things shall be given to ye."[1] And again: "Nothing is wanting to such as fear Him."[2]

Let him know that the man who undertakes the government of souls must prepare himself to give an account of them. And how great soever the number of brethren may be, let him know for certain that at the day of judgment he will have to give to the Lord an account for all their souls as well as for his own. Thus, by fearing the examination which the shepherd must undergo for the flock committed to his charge, he is made solicitous on other men's account as well as careful on his own; and while reclaiming them by his admonitions, he is himself freed from all defects.

CAPUT III.

DE ADHIBENDIS AD CONSILIUM FRATRIBUS.

16 Jan. 17 Mail 16 Sept. QUOTIES aliqua præcipua agenda sunt in monasterio, convocet Abbas omnem congregationem, et dicat ipse unde agitur. Et audiens consilium fratrum, tractet apud se, et quod utilius judicaverit faciat. Ideo autem omnes ad consilium vocari diximus: quia sæpe juniori Dominus revelat quod melius est. Sic autem dent fratres consilium cum omni humilitatis subjectione, ut non præsumant procaciter defendere quod eis visum fuerit, sed magis in Abbatis pendeat arbitrio, ut quod salubrius esse judicaverit, ei cuncti obediant: sed sicut discipulis convenit obedire magistro; ita et ipsum provide, et juste condecet cuncta disponere.

CHAPTER III.

OF CALLING THE BRETHREN TO COUNCIL.

As often as any weighty matters have to be debated in the monastery, let the Abbot call together all the Brethren, and himself declare what is the point under deliberation. Having heard their counsel, let him prudently weigh it with himself, and then do what he shall judge most expedient. The reason why we ordain that all be called to Council, is because the Lord often revealeth to the younger what is best. And let the Brethren give their advice with all subjection and humility, and presume not stiffly to defend their own opinion, but rather leave it to the discretion of the Abbot; and what he shall think more expedient, to that let them all submit; for, as it becometh the disciples to obey their master, so doth it behove the master to dispose all things with forethought and justice.

17 Jan. 18 Mail 17 Sept. In omnibus igitur omnes magistram sequantur regulam, neque ab ea temere declinetur a quoquam. Nullus in monasterio sequatur cordis proprii voluntatem, neque præsumat quisquam cum Abbate suo proterve intus, aut foris monasterium contendere. Quod si præsumpserit, regulari disciplinæ subjaceat. Ipse tamen Abbas cum timore Dei, et observatione regulæ omnia faciat; sciens se procul dubio de omnibus judiciis suis æquissimo judici Deo rationem redditurum. Si qua vero minora agenda sunt in monasterii utilitatibus, seniorum tantum utatur consilio, sicut scriptum est: "Omnia fac cum consilio, et post factum non pœnitebis." [1]

[1] Eccli. xxxii. 24.

In all things, therefore, let all follow the Rule as their master, and from it let no man rashly swerve. Let no one in the monastery follow his own will. Neither let any one presume, within or without the monastery, to contend insolently with his Abbot. If he do so, let him be subjected to regular discipline. Let the Abbot, however, do all things with the fear of God, and in observance of the Rule, knowing that he shall undoubtedly give an account of all his judgments to God, the most just Judge. If any matters of less moment have to be done for the benefit of the monastery, let him take counsel with the seniors only, as it is written: "Do all things with counsel, and thou shalt not afterwards repent thee of it."[1]

CAPUT IV.

QUÆ SINT INSTRUMENTA BONORUM OPERUM.

18 Jan. 19 Maii 18 Sept. 1. PRIMUM Instrumentum: In primis, Dominum Deum diligere ex toto corde tota anima, tota virtute.[1]

2. Deinde proximum tamquam teipsum.[2]

3. Deinde non occidere.[3]

4. Non adulterari.[4]

5. Non facere furtum.[5]

6. Non concupiscere.[6]

7. Non falsum testimonium dicere.[7]

8. Honorare omnes homines.[8]

9. Et quod sibi quis fieri non vult, alii non faciat.[9]

10. Abnegare semetipsum sibi, ut sequatur Christum.[10]

11. Corpus castigare.[11]

12. Delicias non amplecti.[12]

13. Jejunium amare.[13]

14. Pauperes recreare.[14]

[1] Deut. vi. 5.—[2] Luc. x. 27.—[3] Luc. xviii. 20.—[4] Matth. xix. 18.—[5] Exod. xx. 15.—[6] Deut. vi. 21.—[7] Marc. x. 19.—[8] 1 Petr. ii. 17.—[9] Tob. iv. 16.—[10] Luc. ix. 23.—[11] 1 Cor. ix. 27.—[12] 2 Petr. ii. 13.—[13] Joel i. 14; ii. 12, 15.—[14] Tob. iv. 7.

CHAPTER IV.

WHAT ARE THE INSTRUMENTS OF GOOD WORKS.

1. First of all, to love the Lord God with all our heart, with all our soul, with all our strength.[1]

2. Then our neighbour as ourself.[2]

3. Then not to kill.[3]

4. Not to commit adultery.[4]

5. Not to steal.[5]

6. Not to covet.[6]

7. Not to bear false witness.[7]

8. To honour all men.[8]

9. Not to do to another what we would not have done to ourselves.[9]

10. To deny ourselves, in order to follow Christ.[10]

11. To chastise the body.[11]

12. Not to seek after delights.[12]

13. To love fasting.[13]

14. To relieve the poor.[14]

15. Nudum vestire.[1]
16. Infirmum visitare.[2]
17. Mortuum sepelire.[3]
18. In tribulatione subvenire.[4]
19. Dolentem consolari.[5]
20. A seculi actibus se facere alienum.[6]
21. Nihil amori Christi præponere.[7]

19 Jan. 20 Mai 19 Sept.

22. Iram non perficere.[8]
23. Iracundiæ tempus non reservare.[9]
24. Dolum in corde non tenere.[10]
25. Pacem falsam non dare.[11]
26. Charitatem non derelinquere.[12]
27. Non jurare, ne forte perjuret.[13]
28. Veritatem ex corde, et ore proferre.[14]
29. Malum pro malo non reddere.[15]
30. Injuriam non facere, sed factam patienter sufferre.[16]
31. Inimicos diligere.[17]
32. Maledicentes se non remaledicere, sed magis benedicere.[18]

[1] Isai. lviii. 7.—[2] Matth. xxv. 36.—[3] Tob. i. 21 ; ii. 4, 7–9.—[4] Isai. i. 17.—[5] 1 Thes. v. 14.—[6] Jac. i. 27.—[7] Matth. x. 37, 38.—[8] Matth. v. 22.—[9] Ephes. iv. 26.—[10] Ps. xiv. 3.—[11] Rom. xii. 18.—[12] 1 Petr. iv. 8.—[13] Matth. v. 33-37.—[14] Ps. xiv. 3.—[15] 1 Thes. v. 15.—[16] 1 Cor. 6, 7.—[17] Luc. vi. 27-35.—[18] 1 Petr. iii. 9.

15. To clothe the naked.[1]

16. To visit the sick.[2]

17. To bury the dead.[3]

18. To help those that are in tribulation.[4]

19. To comfort the sad.[5]

20. To withdraw ourselves from worldly ways.[6]

21. To prefer nothing to the love of Christ.[7]

22. Not to give way to anger.[8]

23. Not to harbour revenge in our mind.[9]

24. Not to foster guile or deceit in our heart.[10]

25. Not to make a feigned peace.[11]

26. Not to forsake charity.[12]

27. Not to swear at all, lest we forswear ourselves.[13]

28. To speak the truth with heart and mouth.[14]

29. Not to render evil for evil.[15]

30. Not to do any injury; yea, and patiently to bear an injury done to us.[16]

31. To love our enemies.[17]

32. Not to speak ill of such as speak ill of us, but rather to speak well of them.[18]

33. Persecutiones pro justitia sustinere.[1]

34. Non esse superbum.

35. Non vinolentum.[3]

36. Non multum edacem.

37. Non somnolentum.[5]

38. Non pigrum.[6]

39. Non murmurosum.[7]

40. Non detractorem.[8]

41. Spem suam Deo committere.[9]

42. Bonum aliquod in se cum viderit, Deo applicet, non sibi.

43. Malum vero semper a se factum sciat, et sibi reputet.[11]

20 Jan. 44. Diem judicii timere.[12]

21 Mail
20 Sept. 45. Gehennam expavescere.[13]

46. Vitam æternam omni concupiscentia spirituali desiderare.[14]

47. Mortem quotidie ante oculos suspectam habere.[15]

48. Actus vitæ suæ omni hora custodire.[16]

49. In omni loco Deum se respicere, pro certo scire.[17]

[1] Matth. v. 10.—[3] Tob. iv. 14.—[5] 1 Tim. iii. 3—[6] Eccli. xxxi. 17.—[7] Prov. xx. 13.—[8] Rom. xii. 11.—[9] 1 Cor. x. 10.—[11] Sap. i. 11.—[12] Ps. lxxii. 28.—[13] 1 Cor. iv. 7.—[14] Ose. xii. 9.—[15] Job xxxi. 14.—[16] Matth. x. 28.—[17] Phil. i. 23. —[16] Matth xxiv. 42 et seq.—[16] Deut. iv. 9.—[17] Prov. v. 21.

33. To suffer persecution for justice sake.[1]

34. Not to be proud.[2]

35. Not given to wine.[3]

36. Not a great eater.[4]

37. Not drowsy.[5]

38. Not slothful.[6]

39. Not a murmurer.[7]

40. Not a detractor.[8]

41. To put our trust in God.[9]

42. When we see any good in ourselves, let us attribute it to God and not to ourselves.[10]

43. But let us always know that evil is done by ourselves, therefore let us attribute it to ourselves.[11]

44. To fear the day of judgment.[12]

45. To be afraid of hell.[13]

46. To desire life everlasting with spiritual thirst.[14]

47. To have death always before our eyes.[15]

48. To observe at every hour the actions of our life.[16]

49. To know for certain that God beholdeth us in every place.[17]

50. Cogitationes malas cordi suo advenientes mox ad Christum allidere.[1]

51. Et seniori spirituali patefacere.[2]

52. Os suum a malo, vel pravo eloquio custodire.[3]

53. Multum loqui non amare.[4]

54. Verba vana aut risui apta non loqui.[5]

55. Risum multum aut excussum non amare.[6]

56. Lectiones sanctas libenter audire.[7]

57. Orationi frequenter incumbere.[8]

58. Mala sua præterita cum lacrymis vel gemitu quotidie in oratione Deo confiteri, et de ipsis malis de cætero emendare.[9]

59. Desideria carnis non perficere.[10] Voluntatem propriam odire.[11]

60. Præceptis Abbatis in omnibus obedire, etiam si ipse aliter (quod absit) agat, memor illius Dominici præcepti: "Quæ dicunt, facite, quæ autem faciunt, facere nolite."[12]

61. Non velle dici Sanctum, antequam sit, sed prius esse, quo verius dicatur.[13]

[1] Ps. cxxxvi. 9.—[2] Eccli. viii. 11.—[3] Ps. xxxiii. 13, 14.—[4] Prov. x. 19.—[5] Matth. xii. 36.—[6] Eccli. xxi. 23.—Luc. xi. 28.—[8] Col. iv. 2.—[9] Ps. vi. 7.—[10] Gal. v. 16.—Eccli. xviii. 30.—[12] Matth. xxiii. 3.—[13] Matth. vi. 1.

50. Presently, by the remembrance of Christ, to put away any evil thoughts which may enter into our heart.[1]

51. And to reveal all such to our spiritual Father.[2]

52. To keep our mouth from evil and filthy words.[3]

53. Not to love much talking.[4]

54. Not to speak vain words, nor such as move to laughter.[5]

55. Not to love much and dissolute laughter.[6]

56. Willingly to hear holy readings.[7]

57. To pray often devoutly.[8]

58. With tears and sighs, daily to confess our past evils to God in prayer, and to amend them for the time to come.[9]

59. Not to fulfil the desires of the flesh,[10] and to hate self-will.[11]

60. To obey in all things the commands of the Abbot, though he himself (which God forbid) should do otherwise, being mindful of that precept of our Lord: "What they say, do ye; but what they do, do ye not."[12]

61. Not to desire to be called holy, before we be so, and first to be holy, that we may truly be called so.[13]

21 Jan, 22 Mail 21 Sept. 62. Præcepta Dei factis quotidie adimplere.[1]

63. Castitatem amare.[2]

64. Nullum odire.[3]

65. Zelum et invidiam non habere.[4]

66. Contentionem non amare.[5]

67. Elationem fugere.[6]

68. Seniores venerari.[7]

69. Juniores diligere.[8]

70. In Christi amore pro inimicis orare.[9]

71. Cum discordantibus ante solis occasum in pacem redire.[10]

72. Et de Dei misericordia nunquam desperare.[11]

Ecce hæc sunt instrumenta artis spiritualis: quæ cum fuerint a nobis die noctuque incessabiliter adimpleta, et in die judicii reconsignata, illa merces nobis a Domino recompensabitur, quam ipse promisit: "Quod oculus non vidit, nec auris audivit nec in cor hominis ascendit, quæ præparavit Deus his qui diligunt eum."[12] Officina vero, ubi hæc omnia diligenter operemur, claustra sunt monasterii, et stabilitas in Congregatione.

[1] Eccli. vi. 37.—[2] 1 Tim. v. 22.—[3] Levit. xix. 17.—[4] Jacob. iii. 14, 16.—[5] 2 Tim. ii. 24.—[6] Ps. cxxx. 1.—[7] Levit. xix. 32.—[8] 1 Tim. v. 1.—[9] Matth. v. 44.—[10] Ephes. iv. 26.—[11] Ps. li. 10.—[12] 1 Cor. ii. 9.

62. Daily to fulfil in deeds the commandments of God.[1]

63. To love chastity.[2]

64. To hate no man.[3]

65. To flee envy and emulation.[4]

66. Not to love contention.[5]

67. To flee haughtiness.[6]

68. To reverence the Elders.[7]

69. To love inferiors for Christ's sake.[8]

70. To pray for our enemies.[9]

71. To make peace with adversaries before the setting of the sun.[10]

72. Never to despair of God's mercy.[11]

Behold these are the tools or instruments of our spiritual profession; if we constantly employ them day and night, and have them signed with approval in the day of judgment, that reward shall be given us by our Lord as a recompense "Which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath prepared for those that love Him."[12] The workshop where all these things are to be done is the cloister of the monastery, and steadfast abiding in the Congregation.

CAPUT V.

DE OBEDIENTIA DISCIPULORUM.

22 Jan. 23 Mail 22 Sept. PRIMUS humilitatis gradus est obedientia sine mora. Hæc convenit iis, qui nihil sibi Christo charius existimant, propter metum gehennæ, vel gloriam vitæ æternæ; et mox, ut aliquid imperatum a majore fuerit, ac si divinitus imperetur, moram pati nesciunt in faciendo. De quibus Dominus dicit: "In auditu auris obedivit mihi."[1] Et item dicit Doctoribus: "Qui vos audit, me audit."[2]

Ergo hi tales relinquentes statim quæ sua sunt, et voluntatem propriam deserentes, mox exoccupatis manibus, et quod agebant imperfectum relinquentes, vicino obedientiæ pede, jubentis vocem factis sequuntur; et veluti uno momento prædicta Magistri jussio, et perfecta

[1] Ps. xvii. 45. [2] Luc. x. 16.

CHAPTER V.

OF THE OBEDIENCE OF DISCIPLES.

THE first degree of humility is obedience without delay. This beseemeth those who, either through fear of hell or for the glory of life everlasting, count nothing more dear to them than Christ. These, presently, as soon as anything is commanded them by the Superior, make no delay in doing it, just as if the command had come from God. Of such, our Lord saith: "At the hearing of the ear he hath obeyed Me."[1] And to superiors and teachers He saith: "He that heareth you, heareth Me."

Therefore, such as these, leaving presently all their occupations, and forsaking their own will, leave unfinished what they were about, and with the speedy foot of obedience follow by deeds the voice of him who commands. And thus, as it were in one and the same moment

discipuli opera, in velocitate timoris Dei, ambæ res communiter citius explicantur, quibus ad vitam æternam gradiendi amor incumbit. Ideo angustam viam arripiunt: unde Dominus dicit: "Angusta via est, quæ ducit ad vitam;"[1] ut non suo arbitrio viventes, vel desideriis suis, et voluptatibus obedientes, sed ambulantes alieno judicio et imperio, in cœnobiis degentes, Abbatem sibi præesse desiderant. Sine dubio hi tales illam Domini sententiam imitantur, qua dicit: "Non veni facere voluntatem meam, sed ejus qui misit me."[2]

23 Jan. 24 Maii 23 Sept.

Sed hæc ipsa obedientia tunc acceptabilis erit Deo, et dulcis hominibus, si quod jubetur, non trepide, non tarde, non tepide, aut cum murmure, vel cum responso nolentis efficiatur; quia obedientia, quæ majoribus præbetur, Deo exhibetur. Ipse enim dixit: "Qui vos audit, me audit."[3] Et cum bono animo a discipulis præberi oportet, quia "hilarem datorem diligit Deus."[4] Nam cum malo animo si obedit discipulus, et non solum

[1] Matth. vii. 14.
[2] Joan. v. 30.
[3] Luc. x. 16.
[4] 2 Cor. ix. 7.

the command of the master and the perfect work of the disciple with the fear of God, go both jointly together, and are speedily effected by those who thirst after life everlasting. These take the narrow way, of which the Lord saith: "Narrow is the way which leadeth to life."[1] They live not according to their own will, nor follow their own desires and pleasures, but, abiding in monasteries, they will to have an Abbot over them, and walk according to his command and direction. Without doubt these fulfil that saying of our Lord: "I came not to do my own will, but the will of Him Who sent me."[2]

This obedience will then be acceptable to God and pleasing to men, if what is commanded be not done fearfully, slowly, coldly, or with murmuring, or an answer showing unwillingness; because the obedience which is given to superiors is given to God, Who hath said: "He that heareth you, heareth Me."[3] Hence it ought to be done by the disciples with a good will, because God "loveth a cheerful giver."[4] If the disciple obey with ill-will, and murmur, not only in words, but also in heart, although

ore, sed etiam corde si murmuraverit: etsi impleat jussionem, tamen acceptus jam non erit Deo, qui cor respicit murmurantis; et pro tali facto nullam consequitur gratiam; imo murmurantium pœnam incurrit, si non cum satisfactione emendaverit.

he fulfil what is commanded him, it will not be acceptable to God, Who considereth the heart of the murmurer. For such a work he shall not have any reward, but rather incurreth the penalty of murmurers, unless he amend and make satisfaction.

CAPUT VI.

DE TACITURNITATE.

24 Jan. 5 Maii 24 Sept. FACIAMUS quod ait Propheta: "Dixi, Custodiam vias meas, ut non delinquam in lingua mea: posui ori meo custodiam: obmutui, et humiliatus sum, et silui a bonis."[1] Hic ostendit Propheta, si bonis eloquiis interdum propter taciturnitatem debet taceri, quanto magis a malis verbis propter pœnam peccati debet cessari? Ergo, quamvis de bonis et sanctis ad ædificationem eloquiis, perfectis discipulis, propter taciturnitatis gravitatem, rara loquendi concedatur licentia, quia scriptum est: "In multiloquio non effugies peccatum." Et alibi: "Mors et vita in manibus linguæ."[2]

[1] Ps. xxxviii. 2. 3.—[2] Prov. x. 19.—[3] Prov. xviii. 21.

CHAPTER VI.

OF SILENCE.

Let us act in accordance with that saying of the Prophet; "I have said: I will keep my ways, that I offend not with my tongue. I have been watchful over my mouth: I held my peace and humbled myself, and was silent from speaking even good things." [1] If, therefore, according to this saying of the Prophet we are at times to abstain, for silence sake, even from good talk, how much more ought we to refrain from evil words, on account of the guilt and penalty of sin! Therefore, because of the importance of silence, let leave to speak be seldom given, even to perfect disciples, although their words be of good and holy matters, tending unto edification; because it is written: "In much speaking, thou shalt not escape sin." [2] And in another place: "Death and life are in the hands of the tongue." [3] For

Nam loqui et docere magistrum condecet: tacere, et audire discipulo convenit.

Et ideo, si quæ requirenda sunt a Priore, cum omni humilitate et subjectione reverentiæ requirantur, ne plus videatur loqui quam expedit. Scurrilitates vero vel verba otiosa et risum moventia, æterna clausura in omnibus locis damnamus, et ad tale eloquium discipulum aperire os non permittimus.

it behoveth a master to speak and teach; and it beseemeth a disciple to hold his peace and listen.

If, therefore, anything must be asked of the Prior, let it be done with all humility, subjection, and reverence, that he who asks may not seem to speak more than is necessary. But as for buffoonery, idle words, or such as move to laughter, we utterly condemn and forbid them in all places, nor do we allow a disciple to open his mouth to give them utterance.

CAPUT VII.

DE HUMILITATE.

25 Jan. 26 Maii 25 Sept. CLAMAT nobis Scriptura divina, fratres, dicens: "Omnis, qui se exaltat, humiliabitur; et qui se humiliat, exaltabitur."[1] Cum hæc ergo dicit, ostendit omnem exaltationem genus esse superbiæ: quod se cavere Propheta indicat, dicens: "Domine, non est exaltatum cor meum, neque elati sunt oculi mei; neque ambulavi in magnis, neque in mirabilibus super me." Sed quid? "Si non humiliter sentiebam, sed exaltavi animam meam; sicut ablactatus super matre sua, ita retributio in anima mea."[2]

Unde, fratres, si summæ humilitatis volumus culmen attingere, et ad exaltationem illam

[1] Luc. xiv. 11.—[2] Ps. cxxx. 1. 2.

CHAPTER VII.

OF HUMILITY.

THE Holy Scripture crieth to us, Brethren, saying: "Every one who exalteth himself shall be humbled, and he who humbleth himself shall be exalted."[1] By these words it declares to us, that all exaltation is a kind of pride, which the Prophet showeth must carefully be avoided when he says: "Lord, my heart is not exalted, neither are my eyes lifted up; neither have I walked in great things, nor in wonders above myself." But why? "If I did not think humbly, but exalted my soul: as a child weaned from his mother, so wilt Thou reward my soul."[2]

Wherefore, Brethren, if we would attain to true humility, and speedily reach that heavenly

cœlestem, ad quam per præsentis vitæ humilitatem ascenditur, volumus velociter pervenire: actibus nostris ascendentibus, scala erigenda est, quæ in somno Jacob apparuit, per quam et descendentes et ascendentes Angeli monstrabantur.

Non aliud sine dubio descensus ille et ascensus a nobis intelligitur; nisi exaltatione descendere, et humilitate ascendere.

Scala vero ipsa erecta, nostra est vita in seculo, quæ humiliato corde a Domino erigitur ad cœlum. Latera enim hujus scalæ dicimus nostrum esse corpus et animam, in quibus lateribus diversos gradus humilitatis, vel disciplinæ, vocatio divina ascendendos inseruit.

26 Jan. 27 Mail 26 Sept. Primus itaque humilitatis gradus est, si timorem Dei sibi ante oculos semper ponens, oblivionem omnino fugiat, et semper sit memor omnium quæ præcepit Deus, qualiter contemnentes Deum in gehennam pro peccatis incidunt, et vitam æternam, quæ timentibus Deum præparata est, animo suo semper revolvat. Et custodiens se omni hora a peccatis et vitiis, id est cogitationum, linguæ, oculorum, manuum, pedum vel voluntatis propriæ; sed et desideria carnis amputare festinet.

exaltation, which is won through the lowliness of this present life; by our ascending actions a ladder must be set up, such as appeared in sleep to Jacob, whereon he saw Angels descending and ascending.

That descent and ascent signifieth nothing else, but that we descend by exalting, and ascend by humbling ourselves.

The ladder thus erected, is our life here in this world, which through humility of heart is lifted up by our Lord to heaven. The sides of this ladder we understand to be our body and soul, in which the Divine Majesty hath placed divers degrees of humility and discipline, which we must ascend.

The first degree, then, of humility is that a man always have the fear of God before his eyes, and not be forgetful of himself. Moreover to be mindful of all that God hath commanded, and remember that such as contemn God, fall into hell for their sins, and that everlasting life is prepared for such as fear Him. And keeping himself from all sin and vice, of thought, word, eyes, hands, feet, and self-will, let him thus speedily cut off all the desires of the flesh.

Let him think that he is always beheld from

27 Jan. 28 Mail 27 Sept. Æstimet se homo de cœlis a Deo semper respici omni hora, et facta sua in omni loco ab aspectu Divinitatis videri, et ab Angelis omni hora Deo nunciari. Demonstrat nobis hoc Propheta, cum in cogitationibus nostris ita Deum semper præsentem ostendit, dicens: "Scrutans corda et renes Deus."[1] Et item: "Dominus novit cogitationes hominum, quoniam vanæ sunt."[2] Et item dicit: "Intellexisti cogitationes meas a longe;"[3] et: "Quia cogitatio hominis confitebitur tibi."[4] Nam ut sollicitus sit circa cogitationes perversas, dicat semper humilis frater in corde suo: "Tunc ero immaculatus coram eo, si observavero me ab iniquitate mea."[5]

28 Jan. 29 Mail 28 Sept. Voluntatem vero propriam ita facere prohibemur, quum dicit nobis Scriptura: "Et a voluntatibus tuis avertere."[6] Et item: "Rogamus Deum in oratione, ut fiat illius voluntas in nobis."[7]

Docemur ergo merito nostram non facere voluntatem, quum cavemus illud, quod dicit sancta Scriptura: "Sunt viæ, quæ videntur hominibus rectæ, quarum finis usque ad pro-

[1] Ps. vii. 10.—[2] Ps. xciii. 11.—[3] Ps. cxxxviii. 3.—[4] Ps. lxxv. 11.—[5] Ps. xvii. 24.—[6] Eccli. xviii. 30.—[7] Matth. vi. 10.

heaven by God; that all his actions, whereso-ever he may be, lie open to the eye of God, and are at every hour presented before Him by His Angels. The Prophet declareth this, when, in these words, he saith that God is always present to our thoughts: "God search-eth the heart and reins."[1] And again: "The Lord knoweth the thoughts of men, that they are vain."[2] He also saith: "Thou hast under-stood my thoughts afar off,"[3] and: "The thought of man shall confess to Thee."[4] In order therefore that the humble Brother may be careful to avoid evil thoughts, let him always say in his heart: "Then shall I be without spot before Him, if I shall keep me from my iniquity."[5]

The Scripture also forbiddeth us to do our own will, saying: "Leave thy own will and desire."[6] And again: "We beg of God in prayer, that His Will may be done in us."[7]

With good reason, therefore, are we taught to beware of doing our own will, since the Scripture saith: "There are ways which to men seem right, the end whereof plungeth

fundum inferni demergit."[1] Et cum item cavemus illud, quod de negligentibus dictum est: "Corrupti sunt, et abominabiles facti sunt in voluptatibus suis."[2] In desideriis vero carnis nobis Deum credamus esse præsentem semper, quum dicit Propheta Domino: "Domine, ante te est omne desiderium meum."[3]

29 Jan. 30 Mali 29 Sept.

Cavendum ergo ideo malum desiderium, quia mors secus introitum delectationis posita est. Unde Scriptura præcipit, dicens: "Post concupiscentias tuas non eas."[4] Ergo si oculi Domini speculantur bonos et malos, et Dominus de cœlo semper respicit super filios hominum, ut videat si est intelligens, aut requirens Deum; et ab Angelis nobis deputatis quotidie die noctuque Domino factori nostro et Creatori omnium Deo opera nostra nunciantur: cavendum est ergo omni hora, fratres, sicut in Psalmo dicit Propheta: ne nos declinantes in malum, et inutiles factos,[5] aliqua hora aspiciat Deus, et parcendo nobis in hoc tempore (quia pius est, et expectat nos converti in melius), ne dicat nobis in futuro: "Hæc fecisti, et tacui."[6]

[1] Prov. xvi. 25.—[2] Ps. lii. 2.—[3] Ps. xxxvii. 10.—[4] Eccli. xviii. 30.—[5] a. lii. 4.—[6] Ps. xlix. 21.

even into the deep pit of hell."[1] And again, speaking of the negligent: "They are corrupted, and made abominable in their pleasures."[2] But in the desires of the flesh, we ought to believe God to be always present with us, according to that saying of the Prophet, speaking to the Lord: "O Lord, all my desire is before Thee."[3]

Let us then take heed of evil desires, because death sitteth close to the entrance of delight. Wherefore the Scripture commandeth us: "Follow not thy concupiscences."[4] If then the eyes of the Lord behold both good and bad; if He ever looketh down from heaven upon the sons of men to see who is understanding or seeking God; if our works are told to Him day and night by our Angel Guardians; we must always take heed, Brethren, lest, as the Prophet saith in the psalm, "God behold us some time declining to evil, and become unprofitable;"[5] and though He spare us for the present, because He is merciful, and expecteth our conversion, He may yet say to us hereafter: "These things thou hast done, and I have held My peace."[6]

30 Jan. 31 Mail 30 Sept. Secundus humilitatis gradus est, si propriam quis non amans voluntatem, desideria sua non delectetur implere; sed vocem illam Domini factis imitetur dicentis: "Non veni facere voluntatem meam, sed ejus qui misit me."[1] Item dicit Scriptura: Voluntas habet pœnam, et necessitas parit coronam.

31 Jan. 1 Junii. 1 Oct. Tertius humilitatis gradus est, ut quis pro Dei amore omni obedientia se subdat Majori, imitans Dominum, de quo dicit Apostolus: "Factus obediens usque ad mortem."[2]

1 Feb. 2 Junii 2 Oct. Quartus humilitatis gradus est, si in ipsa obedientia duris et contrariis rebus, vel etiam quibuslibet irrogatis injuriis, tacita conscientia patientiam amplectatur, et sustinens non lassescat, vel discedat, dicente Scriptura: "Qui perseveraverit usque in finem, hic salvus erit."[3] Item: "Confortetur cor tuum, et sustine Dominum."[4] Et ostendens, fidelem pro Domino universa etiam contraria sustinere debere, dicit ex persona sufferentium: "Propter te morte afficimur tota die; æstimati sumus sicut oves occisionis."[5] Et securi de

[1] Joan. vi. 38.—[2] Phil. ii. 8.—[3] Matth. xxiv. 13.—[4] Ps. xxvi. 14.—[5] Ps. xliii. 22.

The second degree of humility is, if anyone, not wedded to his own will, seeks not to satisfy his desires, but carries out that saying of our Lord: "I came not to do My own Will, but the Will of Him Who sent me."[1] The Scripture likewise saith: "Self-will engendereth punishment, and necessity purchaseth a crown."

The third degree of humility is, that a man submit himself for the love of God, with all obedience to his superior, imitating thereby our Lord, of Whom the Apostle saith: "He was made obedient even unto death."[2]

The fourth degree of humility is, that if, in obedience, things that are hard, contrary, and injurious, be done to him, he embrace them with a quiet conscience, and in suffering them, grow not weary, nor give over, since the Scripture saith: "He only that persevereth to the end shall be saved."[3] And again: "Let thy heart be comforted, and expect the Lord."[4] And showing that the faithful man ought to bear all things for our Lord, be they never so contrary, it saith in the person of the sufferers: "For Thee we suffer death all the day long; we are esteemed as sheep for the slaughter."[5] And being assured by hope of a

spe retributionis divinæ, subsequuntur gaudentes, et dicentes: "Sed in his omnibus superamus propter eum, qui dilexit nos." [1] Et item alio loco Scriptura: "Probasti nos (inquit), Deus, igne nos examinasti, sicut igne examinatur argentum: induxisti nos in laqueum; posuisti tribulationes in dorso nostro." [2] Et ut ostendat sub Priore debere nos esse, subsequitur, dicens: "Imposuisti homines super capita nostra." [3] Sed, et præceptum Domini in adversis et injuriis, per patientiam adimplentes, percussi in maxillam, præbent et alteram, auferenti tunicam, dimittunt et pallium, angariati milliario, vadunt et duo,[4] cum Paulo Apostolo falsos fratres sustinent et persecutionem, et maledicentes se benedicunt.[5]

2 Feb. 3 Junii 3 Oct.

Quintus humilitatis gradus est, si omnes cogitationes malas cordi suo advenientes, vel mala a se absconse commissa per humilem confessionem Abbati non celaverit suo. Hortatur nos de hac re Scriptura, dicens: "Revela Domino viam tuam, et spera in eo." [6] Et item dicit: "Confitemini Domino, quoniam

[1] Rom. viii. 37.—[2] Ps. lxv. 10. 11.—[3] Ibid. 12.—[4] Matt. v. 39-41.—[5] 2 Cor. xi. 26.—[6] Ps. xxxvi. 5.

reward from God's hands they go on rejoicing and saying: "But in all things we overcome by the help of Him Who hath loved us."[1] Likewise in another place the Scripture saith: "Thou hast proved us, O Lord, Thou hast tried us, as silver is tried, with fire. Thou hast brought us into the snare; Thou hast laid tribulation upon our backs."[2] And to show that we ought to be under a Prior or Superior, it goes on to say: "Thou hast placed men over our heads."[3] Moreover, in order to fulfil the precepts of the Lord by patience in adversities and injuries: "When struck on one cheek, they offer the other; to him who taketh away their coat, they leave their cloak also; and being constrained to carry a burthen one mile, they go two."[4] With Paul the Apostle they suffer false Brethren and persecutions, and bless those who revile and speak ill of them.[5]

The fifth degree of humility is to manifest to the Abbot, by humble confession, all the evil thoughts of his heart, and the secret faults committed by him. The Scripture exhorteth us thereunto, saying: "Reveal thy way to the Lord, and hope in Him."[6] And again: "Confess thy way to the Lord because He is good,

bonus, quoniam in sæculum misericordia ejus."[1] Et item Propheta: "Delictum meum cognitum tibi feci, et injustitias meas non operui. Dixi, pronuntiabo adversum me injustitias meas Domino, et tu remisisti impietatem cordis mei."[2]

3 Feb. 4 Junii 4 Oct. Sextus humilitatis gradus est, si omni vilitate vel extremitate contentus sit Monachus, et ad omnia quæ sibi injunguntur, velut operarium malum et indignum se judicet, dicens cum Propheta: "Ad nihilum redactus sum, et nescivi: ut jumentum factus sum apud te, et ego semper tecum."[3]

4 Feb. 5 Junii 5 Oct. Septimus humilitatis gradus est, si omnibus se inferiorem et viliorem, non solum sua lingua pronuntiet, sed etiam intimo cordis credat affectu, humilians se, et dicens cum Propheta: "Ego autem sum vermis, et non homo, opprobrium hominum, et abjectio plebis.[4] Exaltatus sum, et humiliatus, et confusus."[5] Et item: "Bonum mihi, quod humiliasti me, ut discam mandata tua."[6]

5 Feb. 6 Junii 6 Oct. Octavus humilitatis gradus est, si nihil agat Monachus, nisi quod communis mo-

[1] Ps. cv. 1.—[2] Ps. xxxi. 5.—[3] Ps. lxxii. 22. 23.—[4] Ps. xxi. 7.—[5] Ps. lxxxvii. 16.—[6] Ps. cxviii. 71.

because His mercy endureth for ever."[1] Furthermore the Prophet saith: "I have made known unto Thee mine offence, and mine injustices I have not hidden. I have said, I will declare openly against myself mine injustices to the Lord; and Thou hast pardoned the wickedness of my heart."[2]

The sixth degree of humility is, if a Monk be content with all that is meanest and poorest, and in everything enjoined him, think himself an evil and worthless servant, saying with the Prophet: "I have been brought to nothing, and knew it not. I have become as a beast before Thee, and I am always with Thee."[3]

The seventh degree of humility is, not only to pronounce with his tongue, but also in his very heart to believe himself to be the most abject, and inferior to all; and humbling himself, to say with the Prophet: "I am a worm and no man, the reproach of men and the outcast of the people.[4] I have been exalted, humbled, and confounded."[5] And again: "It is good for me that Thou hast humbled me, that I may learn Thy commandments."[6]

The eighth degree of humility is, that a Monk do nothing but what the common rule

nasterii regula, vel Majorum cohortantur exempla.

6 Feb. 7 Junii 7 Oct. Nonus humilitatis gradus est, si linguam ad loquendum prohibeat Monachus, et taciturnitatem habens, usque ad interrogationem non loquatur, monstrante Scriptura: quia "in multiloquio non effugietur peccatum;"[1] et quia "vir linguosus non dirigetur super terram."[2]

7 Feb. 8 Junii 8 Oct. Decimus humilitatis gradus est, si non sit facilis, ac promptus in risu, quia scriptum est: "Stultus in risu exaltat vocem suam."[3]

8 Feb. 9 Junii 9 Oct. Undecimus humilitatis gradus est, si cum loquitur Monachus, leniter et sine risu, humiliter et cum gravitate, vel pauca verba et rationabilia loquatur, et non sit clamosus in voce; sicut scriptum est: Sapiens verbis innotescit paucis.[4]

9 Feb. 10 Junii 10 Oct. Duodecimus humilitatis gradus est, si non solum corde Monachus, sed etiam ipso corpore humilitatem videntibus se semper indicet, id est, in opere, in oratorio, in monasterio, in horto, in via, in agro vel ubicumque sedens, ambulans, vel stans, inclinato sit semper capite, defixis in terram aspectibus, reum se

[1] Prov. x. 19.—[2] Ps. cxxxix. 12.—[3] Eccli. xxi. 23.—[4] Eccles. x.

of the Monastery, or the example of his seniors, teacheth and exhorteth him to do.

The ninth degree of humility is, for a Monk to refrain his tongue from much speaking, and be silent till a question be asked him, remembering the saying of the Scripture: "In many words thou shalt not avoid sin,"[1] and "a talkative man shall not be directed upon the earth."[2]

The tenth degree of humility is, not to be easily moved and prompt to laugh, for it is written: "The fool exalteth his voice in laughter."[3]

The eleventh degree of humility is that when a Monk speaketh, he do so, gently and without laughter; humbly, with gravity or few words, and discreetly; and be not clamorous in his voice; for it is written: "A wise man is known by few words."[4]

The twelfth degree of humility is, that a Monk not only have humility in his heart, but show it also in his exterior, to all that behold him; so that whether he be at work, or in the Oratory, the garden, the field, or on the way; whether he sit, walk, or stand, let him always, with head bent down, and eyes fixed upon the earth, think himself guilty for his sins, and about to be presented before the dreadful

omni hora de peccatis suis existimans, jam se tremendo Dei judicio præsentari existimet: dicens sibi in corde semper illud, quod Publicanus ille evangelicus, fixis in terram oculis, dixit: "Domine, non sum dignus ego peccator, levare oculos meos ad cœlum."[1] Et item cum Propheta: "Incurvatus et humiliatus sum usquequaque."[2]

Ergo his omnibus humilitatis gradibus ascensis, Monachus mox ad charitatem Dei perveniet illam, quæ perfecta foras mittit timorem; per quam universa quæ prius non sine formidine observabat, absque ullo labore velut naturaliter ex consuetudine incipit custodire, non jam timore gehennæ, sed amore Christi et consuetudine ipsa bona, et delectatione virtutum. Quod Dominus in operario suo mundo a vitiis et peccatis, Spiritu sancto dignabitur demonstrare.

[1] Luc. xviii. 13. [2] Ps. cxviii. 107.

judgment of God, ever saying to himself with the Publican in the Gospel: "Lord, I a sinner am not worthy to lift up mine eyes to heaven."[1] And again with the Prophet: "I am bowed down and humbled on every side."[2]

Thus, when all these degrees of humility have been ascended, the Monk will presently come to that love of God which is perfect and casteth out fear; to that love, whereby everything, which at the beginning he observed through fear, he shall now begin to do by custom, without any labour, and as it were naturally; not now through fear of hell, but for the love of Christ, out of a good custom, and a delight in virtue. All this our Lord will vouchsafe to work by the Holy Ghost in His servant, now that he is cleansed from defects and sins.

CAPUT VIII.

DE OFFICIIS DIVINIS IN NOCTIBUS.

10 Feb. 11 Junii 1 Oct. HYEMIS tempore, id est, a Kalendis Novembris usque ad Pascha, juxta considerationem rationis,* octava hora noctis surgendum est, ut modice amplius de media nocte pausetur, et jam digesti surgant. Quod vero restat post Vigilias,[1] a fratribus qui Psalterii vel lectionum aliquid indigent, meditationi inserviatur. A Pascha autem usque ad supradictas Kalendas Novembris, sic temperetur hora Vigiliarum agenda, ut parvissimo intervallo, quo fratres

[1] Matins were called *Vigiliæ*, because they were said during the night-watches.

CHAPTER VIII.

OF THE DIVINE OFFICE AT NIGHT-TIME.

In winter, that is from the first of November till Easter, they shall rise at that time which sound calculation shall indicate as the eighth hour of the night,* in order that having rested till a little after midnight, they may rise refreshed. As for the time that remains after Matins,[1] let it be employed in study, by those Brethren who are somewhat behind-hand in the psalter and lessons. But from Easter till

* Such is the way in which Perez interprets the words "*juxta considerationem rationis.*" For, since the nights are of an unequal length at different seasons of the year, the eighth hour would necessarily vary; at the Solstice *i.e.*, 21st December, it would be later than at the Equinoxes, *i.e.* 21st March. (*Perez, in Reg: S. Ben:* p. 460.)

ad necessaria naturæ exeant, custodito, mox Matutini,[1] qui incipiente luce agendi sunt, subsequantur.

[1] Lauds were called *Matutini*, because said in the early morning.

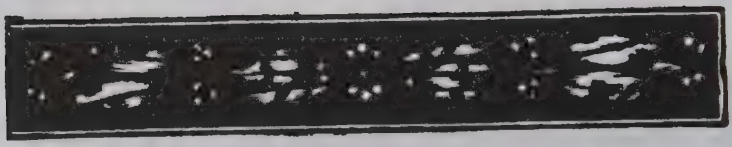
the first of November, let the hour for Matins be so arranged, that after a short interval during which they may go forth for the necessities of nature, Lauds[1] may presently follow about the break of day.

CAPUT IX.

QUOT PSALMI DICENDI SUNT IN NOCTURNIS HORIS.

11 Feb. 12 Junii 12 Oct. HYEMIS tempore, præmisso in primis versu: "Deus in adjutorium meum intende, Domine ad adjuvandum me festina."[1] In secundo ter dicendum est: "Domine labia mea aperies, et os meum annunciabit laudem tuam;"[2] cui subjungendus est tertius Psalmus, et "Gloria." Post hunc, Psalmus nonagesimus quartus cum Antiphona, aut certe decantandus. Inde sequatur Ambrosianum.* Deinde sex psalmi cum Antiphonis. Quibus dictis, dicto versu, benedicat Abbas, et sedentibus omnibus in scamnis, legantur vicissim a fratribus in codice super analogium tres Lectiones, inter quas tria Responsoria canantur. Duo Respon-

[1] Ps. lxix. 2. [2] Ps. l. 17.



CHAPTER IX.

HOW MANY PSALMS ARE TO BE SAID IN THE NIGHT-HOURS.

In winter, having first said the verse, "O God incline unto mine aid, O Lord make haste to help me," [1] the words, "O Lord open my lips, and my mouth shall declare Thy praise," [2] are next to be repeated three times. After this the third Psalm is said, with a "Glory be to the Father," at the end. Then the ninety-fourth Psalm is to be recited or sung with an antiphon. Let a hymn * follow next, and then six psalms with antiphons. These being said, and a versicle added, let the Abbot give a blessing,

* The Hymn was called Ambrosianum, either because St. Ambrose was the author of many of them, or because they were first sung during his Episcopate, in the Church of Milan.

soria sine "Gloria" dicantur. Post tertiam vero Lectionem qui cantat, dicat "Gloria;" quam, dum incipit Cantor dicere, mox omnes de sedilibus surgant ob honorem et reverentiam sanctissimæ Trinitatis.

Codices autem legantur in Vigiliis, tam veteris Testamenti, quam novi divinæ auctoritatis; sed et expositiones earum, quæ a nominatissimis, et orthodoxis, et catholicis Patribus factæ sunt. Post has vero tres Lectiones cum Responsoriis suis, sequantur reliqui sex psalmi cum *Alleluia* cantandi. Post hos Lectio Apostoli sequatur, ex corde recitanda, et Versus, et supplicatio Litaniæ, id est, "Kyrie eleison." Et sic finiantur Vigiliæ nocturnæ.

and then, all being seated, let three lessons be read by the Brethren in turns, from the book lying on the lectern. After every lesson, let a responsory be sung. Let two of them be without a "Gloria," but after the third let it be added by the Cantor, and as soon as he has begun it, let all rise from their seats out of honour and reverence to the Holy Trinity.

Let the divinely inspired books, both of the Old and New Testament, be read at Matins, together with the expositions made upon them by the most famous, orthodox, and Catholic Fathers. After these three lessons and their responsories, let six other psalms follow, to be sung with an Alleluia. Then let a lesson from the Apostle be said by heart, and after that a verse and the supplication of the Litanies, that is, "Kyrie eleison." And thus let the Matins or Night-watches be brought to an end.

CAPUT X.

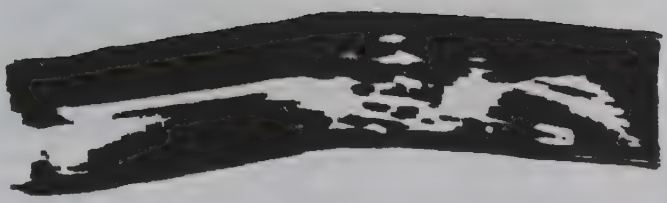
QUALITER ÆSTATIS TEMPORE AGATUR NOCTURNA LAUS.

12 Feb. 13 Junii 18 Oct. A PASCHA autem usque ad Kalendas Novembris (ut supra dictum est) omnis Psalmodiæ quantitas teneatur: excepto, quod Lectiones in codice, propter brevitatem noctium, minime legantur, sed pro ipsis tribus Lectionibus, una de veteri Testamento memoriter dicatur, quam breve Responsorium subsequatur, et reliqua omnia (ut dictum est) impleantur, id est, ut nunquam minus a duodecim Psalmorum quantitate ad Vigilias nocturnas dicatur, exceptis tertio et nonagesimo quarto Psalmo.

CHAPTER X.

HOW MATINS, OR NIGHT-OFFICE, IS TO BE CELEBRATED IN SUMMER.

FROM Easter till the first of November, let the same number of psalms be recited, as we have before appointed; but let not the lessons be read, because of the shortness of the nights. Instead of these three lessons, let one out of the Old Testament be said by heart, followed by a short responsory, and let all the rest be performed as we have before arranged, so that without counting the third, and the ninety-fourth psalms, there be never fewer than twelve psalms said at Matins.



R ÆSTATIS

PASCHA
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Psalmo
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salmo.

CHAPTER XI.

HOW MATINS, OR NIGHT-OFFICE, IS TO BE CELEBRATED ON SUNDAYS.

On Sunday let them rise more seasonably for Matins, and therein observe the following order. When six psalms and the versicle have been sung, as we before arranged, let all sit down in a becoming and orderly manner, and let four lessons with their responsories be read from the book; to the fourth responsory only, let the Cantor add a "Gloria," at the beginning of which all shall rise out of reverence. After these lessons, let six more psalms follow in order, with their antiphons and versicle as before. Then let four other lessons with their responsories be read in the same way as the former. Next, let three canticles be said out of the Prophets, such as the Abbot

legantur aliæ quatuor Lectiones de novo Testamento, ordine quo supra.

Post quartum autem Responsorium incipiat Abbas Hymnum: "Te Deum laudamus." Quo dicto, legat Abbas Lectionem de Evangelio, cum honore et tremore stantibus omnibus. Qua perlecta, respondeant omnes: "Amen." Et subsequatur mox Abbas Hymnum: "Te decet laus." Et data benedictione incipiant Matutinos. Qui ordo Vigiliarum omni tempore, tam æstatis, quam hyemis, æqualiter in die Dominico teneatur: nisi forte (quod absit) tardius surgatur, quia tunc aliquid de Lectionibus breviandum est, aut Responsoriis. Quod tamen omnino caveatur, ne proveniat. Quod si contigerit, digne inde satisfaciat Deo in oratorio, per cujus evenerit neglectum.

shall appoint; these must be sung with "Alleluia."

When the versicle has been said, and the Abbot has given his blessing, let four other lessons out of the New Testament be read, in the same order as before.

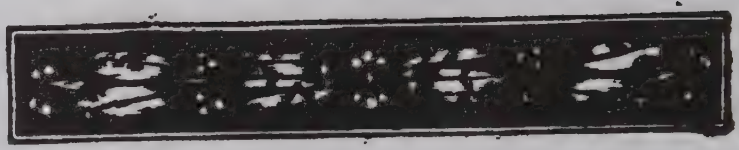
After the fourth responsory, let the Abbot begin the Hymn "Te Deum laudamus," and this being said, let him read a lesson from the Gospel, while all stand with reverential fear. At the end of this let all answer, "Amen," and then let the Abbot go on with the Hymn: "Te decet laus." Then, after the giving of the blessing, let Lauds begin. This order is always to be observed in singing Matins on Sundays, both in Summer and in Winter, except perchance (which God forbid) they rise late, for then the lessons or responsories must be somewhat shortened. But let good care be taken that this do not happen; and if it do, let him, by whose negligence it comes to pass, make satisfaction for it in the Oratory.

CAPUT XII.

QUALITER MATUTINORUM SOLEMNITAS AGATUR.

14 Feb. 15 Junii 15 Oct. In Matutinis Dominico die, in primis dicatur sexagesimus sextus Psalmus sine Antiphona in directum; post quem dicatur quinquagesimus cum "Alleluia." Post quem dicatur centesimus decimus septimus, et sexagesimus secundus; deinde "Benedictiones"[1] et "Laudes;"[2] Lectio de Apocalypsi una ex corde, et Responsorium, et Ambrosianum, et Versus, et Canticum de Evangelio, et Litaniæ, et completum est.

[1] The Canticle of the Three Children, the "Benedicite."—[2] Psalms cxlviii. cxlix. cl., of which almost every verse begins by the word "Laudate," were called "Laudes."



CHAPTER XII.

HOW THE SOLEMNITY OF LAUDS IS TO BE PERFORMED.

For Sunday's Lauds, first, let the sixtieth Psalm be said plainly, without an antiphon; after which, say the fiftieth with an "Alleluia;" then the hundred and seventeenth, and the sixty-second; then the "Blessings,"[1] and "Praises,"[2] one lesson out of the Apocalypse said by heart, a responsory, a hymn, a versicle with a canticle out of the Gospel, and the Litanies, and so conclude.

CAPUT XIII.

PRIVATIS DIEBUS QUALITER MATUTINI AGANTUR.

15 Feb. 16 Junii 16 Oct. DIEBUS autem privatis Matutinorum solemnitas ita agatur, id est, sexagesimus sextus Psalmus dicatur sine Antiphona in directum, subtrahendo modice, sicut in Dominica, ut omnes occurrant ad quinquagesimum qui cum Antiphona dicatur. Post quem alii duo Psalmi dicantur, secundum consuetudinem, id est, secunda feria, quintus, et trigesimus quintus. Tertia feria, quadragesimus secundus, et quinquagesimus sextus. Quarta feria, sexagesimus tertius, et sexagesimus quartus. Quinta feria, octogesimus septimus, et octogesimus nonus. Sexta feria, septuagesimus quintus, et nonagesimus primus. Sabbato autem, centesimus quadragesimus secundus, et Canticum Deuteronomii, quod dividatur in

CHAPTER XIII.

HOW LAUDS ARE TO BE CELEBRATFD ON FERIAL OR WEEK DAYS.

On ferial days, let Lauds be celebrated thus: Let the sixty-sixth Psalm be said as on Sunday, plainly and without an antiphon, and also somewhat more slowly, in order that all may be in their places for the fiftieth, which must be said with an antiphon. After which, let two other psalms be said according to custom; that is, on Monday, the fifth and thirty-fifth. On Tuesday, the forty-second and fifty-sixth. On Wednesday, the sixty-third and sixty-fourth. On Thursday, the eighty-seventh and eighty-ninth. On Friday, the seventy-fifth and ninety-first. On Saturday, the

duas "Glorias." Nam ceteris diebus, Canticum unumquodque die suo ex Prophetis, sicut psallit Ecclesia Romana, dicatur. Post hæc sequantu Laudes; deinde Lectio una Apostoli memorite recitanda, Responsorium, Ambrosianum, Versus Canticum de Evangelio, Litaniæ, et completun est.

16 Feb. 17 Junii 17 Oct. ' Plane agenda Matutina, vel Vespertini non transeant aliquando, nisi ultimo pe ordinem Oratio Dominica, omnibus audientibus dicatur a Priore, propter scandalorum spinas quæ oriri solent, ut conventi per ipsius Orati onis sponsionem, qua dicunt: "Dimitte nobi debita nostra, sicut et nos dimittimus debitori bus nostris," purgent se ab hujusmodi vitic Cæteris vero agendis, ultima pars ejus Orationi dicatur, ut ab omnibus respondeatur: "Se libera nos a malo."

hundred and forty-second and the Canticle of Deuteronomy, which must be divided into two "Glorias." But on other days, let the Canticle out of the Prophets be said, each on its own day, according to the practice of the Roman Church. After these, let the Praises (that is, the Laudate) follow; then a lesson from the Apostles, to be said by heart, a responsory, hymn, and versicle, a Canticle out of the Gospels, and so conclude.

Let not the celebration of Lauds, or Evensong, ever terminate, unless at the end the Lord's prayer be said by the Prior, in the hearing of all, because of the thorns of scandal which are wont to arise; that the Brethren, being reminded by the covenant of this prayer, in which they say: "Forgive us our trespasses as we forgive them that trespass against us," may purge themselves from these faults. But in celebrating the other hours, let the last part only be said aloud, that all may answer: "But deliver us from evil."

CAPUT XIV.

IN NATALITIIS SANCTORUM QUALITER VIGILIÆ AGANTUR.

17 Feb. 18 Junii 18 Oct. IN Sanctorum vero festivitatibus, vel omnibus solemnitatibus, sicut diximus Dominico die agendum, ita agatur, excepto quod Psalmi, aut Antiphonæ vel Lectiones ad ipsum diem pertinentes dicantur. Modus autem supradictus teneatur.

CHAPTER XIV.

IN WHAT MANNER THE OFFICE OF MATINS IS TO BE CELEBRATED ON THE FEAST DAYS OF SAINTS.

On Saints' days, and upon all solemnities, let the same order be observed as upon Sundays, only that psalms, antiphons, and lessons be said, proper to the day itself. Their number, however, shall remain the same as before determined.

CAPUT XV.

"ALLELUIA," QUIBUS TEMPORIBUS DICATUR.

18 Feb. 19 Junii 19 Oct. A SANCTO Pascha usque ad Pentecosten, sine intermissione dicatur "Alleluia," tam in Psalmis, quam in Responsoriis. A Pentecoste usque ad caput Quadragesimæ, omnibus noctibus, cum sex posterioribus Psalmis tantum ad Nocturnos dicatur. Omni vero Dominica extra Quadragesimam, Cantica, Matutini, Prima, Tertia, Sexta, Nonaque cum "Alleluia" dicantur. Vespera vero cum Antiphonis. Responsoria vero nunquam dicantur cum Alleluia, nisi a Pascha usque ad Pentecosten.

CHAPTER XV.

AT WHAT SEASONS "ALLELUIA" MUST BE SAID.

FROM the holy feast of Easter until Whitsuntide, let "Alleluia" be said without intermission, as well with the psalms, as with the responsories. From Whitsuntide till the beginning of Lent, let it be said at all the Night-offices, with the six last psalms only. But on every Sunday out of Lent, let the Canticles, Lauds, Prime, Tierce, Sext and None, be said with "Alleluia." Let Even-song, however, be said with antiphons. Let the responsories never be said with "Alleluia," except from Easter till Whitsuntide.

CAPUT XVI.

QUALITER DIVINA OPERA PER DIEM AGANTUR.

19 Feb. 20 Junii 20 Oct. UT ait Propheta: "Septies in die laudem dixi tibi."[1] Qui septenarius sacratus numerus a nobis sic implebitur, si Matutini, Primæ, Tertiæ, Sextæ, Nonæ, Vesperi, Completoriique tempore, nostræ servitutis officia persolvamus. Quia de his Horis dixit Propheta: "Septies in die laudem dixi tibi."[1] Nam de nocturnis Vigiliis idem ipse Propheta ait: "Media nocte surgebam ad confitendum tibi."[2] Ergo his temporibus referamus laudes Creatori nostro super judicia justitiæ suæ, id est, Matutinis, Prima, Tertia, Sexta, Nona, Vespera, Completorio, et nocte surgamus ad confitendum ei.

[1] Ps. cxviii. 164. [2] Ibid. 62.

CHAPTER XVI.

IN WHAT MANNER THE WORK OF GOD IS TO BE DONE IN THE DAY TIME.

"SEVEN times a day," saith the Prophet, "have I sung praises unto Thee."[1] This sacred number of seven shall be accomplished by us if at the times of Lauds, Prime, Tierce, Sext, None, Even-song, and Complin, we perform the office and duty of our service. It was of these hours the Prophet said: "Seven times in the day I have sung praise to Thee."[1] For of the Night-watches, or Matins, the same Prophet says: "At midnight I did arise to confess to Thee."[2] At these times therefore, let us give praise to our Creator for the judgments of His justice; that is at Lauds, Prime, Tierce, Sext, None, Even-song, and Complin; and in the night let us rise to confess unto Him.

CAPUT XVII.

QUOT PSALMI PER EASDEM HORAS DICENDI SUNT.

20 Feb. 21 Junii 21 Oct. JAM de Nocturnis, vel Matutinis digessimus ordinem Psalmodiæ, nunc de sequentibus Horis videamus. Prima Hora dicantur Psalmi tres sigillatim, et non sub una "Gloria." Hymnus ejusdem Horæ post Versum, "Deus in adjutorium meum intende," antequam Psalmi incipiantur. Post expletionem vero trium Psalmorum, recitetur Lectio una, Versus, et "Kyrie eleison," et missæ sint. Tertia vero, Sexta, et Nona, eodem ordine celebrentur: Oratio, Versus, Hymni earundem Horarum, terni Psalmi, Lectio, Versus, "Kyrie eleison," et missæ sint. Si major Congregatio fuerit, cum Antiphonis dicantur; si vero minor, in directum psallantur.

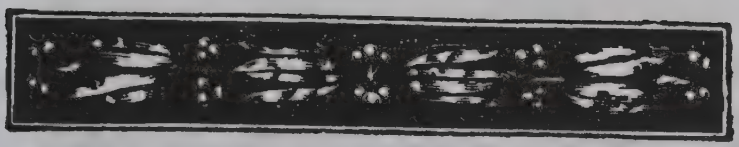
CHAPTER XVII.

HOW MANY PSALMS ARE TO BE SAID DURING THE AFORESAID HOURS.

We have already arranged the order of the Office for the Nocturns, or Lauds; let us now dispose of the Hours that follow. At Prime, let three psalms be said separately, and not under one "Gloria." Presently after the verse: "O God incline unto mine aid," let the hymn of the same Hour follow, before the psalms be begun. At the end of the psalms, let there be recited one lesson, a versicle, and "Kyrie eleison," and therewith let that Hour conclude. Tierce, Sext and None, are to be recited in the same way; that is, the prayer, versicle, and hymns of these same Hours, three psalms, then a lesson, versicle, and "Kyrie eleison," and so let the Hour conclude. If the Community be great, let the Hours be sung with antiphons; if, however, it be small, let them be

Vespertina autem synaxis quatuor Psalmis cum Antiphonis terminetur, post quos Psalmos lectio recitanda est, inde Responsorium, Ambrosianum, Versus, Canticum de Evangelio, Litaniæ et Oratio Dominica, et fiant missæ. Completorium autem trium Psalmorum dictione terminetur, qui Psalmi directanee et sine Antiphona dicendi sunt. Post quos Hymnus ejusdem Horæ, Lectio una, Versus, "Kyrie eleison" et Benedictio, et missæ fiant.

only recited. Let Even-song be said with four psalms and antiphons; after these let a lesson be recited, then a responsory, the hymn, versicle, and canticle, out of the Gospel—the Litany, the Lord's Prayer, and so conclude. For Complin, let three psalms be recited straight on without antiphons. After these, the hymn for that Hour, the lesson, versicle, "Kyrie eleison," and blessing, and so let the Hour terminate.



CAPUT XVIII.

QUO ORDINE PSALMI DICENDI SUNT.

21 Feb. 22 Junii 22 Oct. In Primis semper diurnis Horis dicatur Versus: "Deus in adjutorium meum intende: Domine ad adjuvandum me festina," et "Gloria." Inde Hymnus uniuscujusque Horæ. Deinde prima hora, Dominica, dicenda sunt quatuor capitula Psalmi centesimi octavi decimi. Reliquis vero Horis, id est, Tertia, Sexta, et Nona, terna capitula supradicti Psalmi centesimi octavi decimi dicantur. Ad Primam autem secundæ feriæ dicantur tres Psalmi, id est, primus, secundus, et sextus. Et ita per singulos dies ad Primam, usque ad Dominicam dicantur per ordinem terni Psalmi, usque ad nonumdecimum Psalmum; ita sane, ut nonus Psalmus et septimus decimus parti-

CHAPTER XVIII.

IN WHAT ORDER THE PSALMS ARE TO BE SAID.

In the day Hours, let the verse "O God incline unto mine aid, O Lord make haste to help me," always be said first, and after it a "Gloria." Then the hymn proper to each Hour. On Sundays, at Prime, there must be said four divisions of the hundred-and-eighteenth Psalm. At the rest of the Hours, to wit, at Tierce, Sext and None, let there be said three divisions of the same hundred-and-eighteenth Psalm. But on Monday at Prime, let three psalms be said, that is, the first, second, and sixth. In the same way at Prime, let three psalms be said in order every day, till Sunday, as far as the nineteenth Psalm; yet in such a way that the ninth and seventeenth Psalms be divided

antur in binas "Gloria." Et sic fiat, ut ad Vigilias Dominica semper a vigesimo incipiatur.

22 Feb. 23 Junii 23 Oct. Ad Tertiam vero, et Sextam, et Nonam secundæ feriæ novem capitula, quæ residua sunt de centesimo decimo octavo Psalmo, ipsa terna capitula per easdem Horas dicantur. Expenso igitur Psalmo centesimo octavo decimo duobus diebus, id est, Dominica et secunda feria, tertia feria jam ad Tertiam, Sextam, vel Nonam psallantur terni Psalmi, a centesimo nono decimo usque ad centesimum vigesimum septimum, id est, Psalmi novem. Quique Psalmi semper usque ad Dominicam per easdem Horas itidem repetantur: Hymnorum nihilominus, Lectionum vel Versuum dispositione uniformi cunctis diebus servata, et ita scilicet, ut semper Dominica a centesimo octavo decimo incipiatur.

23 Feb. 24 Junii 24 Oct. Vespera autem quotidie quatuor Psalmorum modulatione canatur. Qui Psalmi incipiantur a centesimo nono usque ad centesimum quadragesimum septimum: exceptis iis, qui in diversis Horis ex eis sequestrantur, id est, a centesimo decimo septimo, usque ad centesimum vigesimum septimum, et centesimo trigesimo tertio, et centesimo quadragesimo secundo. Reliqui omnes in Vespera dicendi

into two "Glorias." Thus it will fall out that on Sunday at Matins we shall always begin from the twentieth Psalm.

At Tierce, Sext, and None, on Mondays, let the remaining nine divisions of the hundred-and-eighteenth Psalm be said, three at a time, during these same Hours. On two days therefore, to wit, Sunday and Monday, the hundred-and-eighteenth Psalm being gone through, let the psalms at Tierce, Sext, and None, on Tuesdays be sung in order, three at a time, from the hundred-and-nineteenth to the hundred-and-twenty-seventh, that is nine psalms. These psalms are always to be repeated at the same Hours for the rest of the week till Sunday; a uniform order also of the hymns, lessons, and versicles, being every day observed, so that every Sunday they may begin with the hundred-and-eighteenth Psalm.

Even-song is to be sung every day with four psalms, which are to begin from the hundred-and-ninth, and go on to the hundred-and-forty-seventh, such only being excepted as are set apart for other Hours, that is, from the hundred-and-seventeenth, to the hundred-and-twenty-seventh, and from the hundred-and-thirty-third to the hundred-and-forty-

sunt. Et quia minus veniunt tres Psalmi, ideo dividendi sunt, qui in numero suprascripto fortiores inveniuntur: id est, centesimus trigesimus octavus, et centesimus quadragesimus tertius, et centesimus quadragesimus quartus. Centesimus vero sextus decimus, quia parvus est, cum centesimo quinto decimo conjungatur. Digesto ergo ordine Psalmorum Vespertinorum, reliqua, id est, Lectiones, Responsoria, Hymni, Versus, vel Cantica, sicut supra taxavimus, impleantur. Ad Completorium vero quotidie iidem Psalmi repetantur; id est quartus, nonagesimus, et centesimus trigesimus tertius.

23 Feb. si fuerit bissextilis; alias jungitur præcedenti. 25 Junii 25 Oct.

Disposito ordine Psalmodiæ diurnæ, reliqui omnes Psalmi, qui supersunt, æqualiter dividantur in septem noctium Vigilias, partiendo scilicet qui inter eos prolixiores sunt Psalmi, et duodecim per unamquamque constituantur noctem. Hoc præcipue commonentes, ut si cui forte hæc distributio Psalmorum displicuerit, ordinet, si melius aliter judicaverit, dum omnimodis id attendatur, ut omni hebdomada Psalterium ex integro numero centum quinquaginta Psalmorum psallatur, et Dominico die semper a capite repetatur ad Vigilias: quia nimis iners devo-

second; all the rest are to be said in Even-song. And because there fall three psalms short, those of the aforesaid number that are longer, must be divided, that is, the hundred-and-thirty-eighth, the hundred-and-forty-third, and the hundred-and-forty-fourth. But let the hundred-and-sixteenth, because it is short, be joined with the hundred-and-fifteenth.

The order, therefore, of the psalms for Even-song being set down, let other matters such as lessons, responsories, hymns, versicles, and canticles, be arranged as before. At Complin let the same psalms be repeated every day: that is, the fourth, ninetieth, and the hundred-and-thirty-third. The order of the day office being thus disposed of, let all the psalms which remain be equally portioned out into seven Night-Watches, or Matins, and such of them as are too long, divided into two. Let twelve psalms be appointed for every night. If this arrangement and distribution of the psalms displease anyone, let him, if he think good, order them otherwise, provided however he take care, that every week the whole psalter of one hundred-and-fifty psalms be sung; and that on Sunday at Matins, they begin it again; for Monks show themselves to

tionis suæ servitium ostendunt Monachi, qui minus Psalterio, cum Canticis consuetudinariis, per septimanæ circulum psallunt; cum legamus, sanctos Patres nostros uno die hoc strenue implevisse, quod nos tepidi utinam septimana integra persolvamus.

be over negligent and indevout, who do not in the course of a week sing over the psalter with the usual canticles, since we read that our holy Fathers courageously performed in one day, what, God grant, that we, who are negligent and tepid, may perform in a whole week.

CAPUT XIX.

DE DISCIPLINA PSALLENDI.

24 Feb. 26 Junii 26 Oct. UBIQUE credimus divinam esse præsentiam, et oculos Domini in omni loco speculari bonos et malos: maxime tamen hoc sine aliqua dubitatione credimus, cum ad opus divinum assistimus. Ideo semper memores simus quod ait Propheta: "Servite Domino in timore."[1] Et iterum: "Psallite sapienter."[2] Et: "In conspectu Angelorum psallam tibi."[3] Ergo consideremus, qualiter oporteat nos in conspectu divinitatis et Angelorum esse, et sic stemus ad psallendum, ut mens nostra concordet voci nostræ.

[1] Ps. ii. 11. [2] Ps. xlvi. 8. [3] Ps. cxxxvii. 1.

CHAPTER XIX.

OF THE ORDER AND DISCIPLINE OF SINGING.

We believe that the Divine Presence is everywhere, and that the eyes of the Lord behold both the good and the bad, in all places; but we believe this especially and without any doubt, when we assist at the Work of God. Let us, therefore, always be mindful of what the Prophet saith: "Serve ye the Lord in fear."[1] And again: "Sing ye His praises with understanding."[2] And: "In the sight of Angels I will sing praise unto Thee."[3] Therefore, let us consider in what manner and with what reverence it behoveth us to be in the sight of God and of the Angels, and so let us sing in choir, that mind and voice may accord together.

CAPUT XX.

DE REVERENTIA ORATIONIS.

25 Feb. 27 Junii 27 Oct. Si cum hominibus potentibus volumus aliqua suggerere, non præsumimus, nisi cum humilitate, et reverentia: quanto magis Domino Deo universorum cum omni humilitate, et puritatis devotione supplicandum est? Et non in multiloquio, sed in puritate cordis, et compunctione lacrymarum nos exaudiri sciamus.[1] Et ideo brevis debet esse et pura oratio; nisi forte ex affectu inspirationis divinæ gratiæ protendatur. In Conventu tamen omnino brevietur oratio, et facto signo a Priore, omnes pariter surgant.

[1] Matth. vi. 7.

CHAPTER XX.

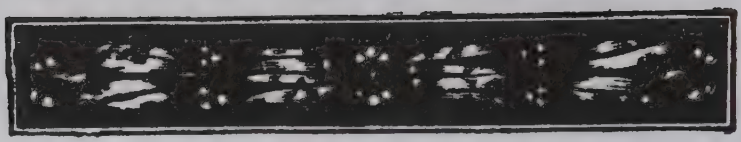
OF REVERENCE AT PRAYER.

If, when we wish to make some suggestion to the powerful, we presume not to speak to them except with humility and reverence; with how much greater reason ought we to present our supplications in all humility and purity of devotion, to the Lord God of all things? And let us bear in mind, that we shall be heard, not for our many words, but for our purity of heart, and our penitential tears.[1] Our prayer, therefore, ought to be short and pure, unless perchance it be prolonged by the inspiration of Divine Grace. Yet, let all prayer made in common be short, and when the sign has been given by the Prior, let all rise together.

CAPUT XXI.

DE DECANIS MONASTERII.

26 Feb. 26 Junii 26 Oct. Si major fuerit Congregatio, eligantur de ipsis fratres boni testimonii et sanctæ conversationis, et constituantur Decani: qui sollicitudinem gerant super Decanias suas in omnibus, secundum mandata Dei et præcepta Abbatis sui. Qui Decani tales eligantur, in quibus securus Abbas partiatur onera sua, et non eligantur per ordinem, sed secundum vitæ meritum, et sapientiæ doctrinam. Quod si quis ex eis aliqua forte inflatus superbia repertus fuerit reprehensibilis; correptus semel, et iterum, et tertio, si emendare noluerit, dejiciatur, et alter in loco ejus, qui dignus est, subrogetur. Et de Præposito eadem constituimus.



CHAPTER XXI.

OF THE DEANS OF THE MONASTERY.

If the Community be large, let men of good repute and saintly lives be chosen from among the Brethren, and appointed Deans, to be careful over their Deaneries in all things, according to the command of God, and the precepts of their Abbot. Let such men be chosen for Deans as the Abbot may safely rely upon to share his burthens; and let them not be chosen by order, but according to the merit of their lives and learning. And if perchance any of them, being puffed up with pride, shall be found blameworthy, and being thrice rebuked, shall show no sign of amendment, let him be put out of office, and a more worthy man substituted in his place. Concerning the Provost, we make the same ordinance.

CAPUT XXII.

QUOMODO DORMIANT MONACHI.

27 Feb. 29 Junii 29 Oct. SINGULI per singulos lectos dormiant. Lectisternia pro modo conversationis, secundum dispensationem Abbatis sui, singuli accipiant. Si potest fieri, omnes in uno loco dormiant: si autem multitudo non sinit, deni, aut viceni cum Senioribus suis, qui super eos solliciti sint, pausent. Candela jugiter in eadem cella ardeat usque mane.

Vestiti dormiant, et cincti cingulis aut funibus, et cultellos ad latus non habeant dum dormiunt, ne forte per somnium vulnerentur dormientes: et ut parati sint Monachi semper; et facto signo absque mora surgentes, festinent invicem se prævenire ad opus Dei, cum omni tamen gravitate, et modestia. Adolescentiores

CHAPTER XXII.

HOW THE MONKS ARE TO SLEEP.

LET them sleep, each in separate beds, and receive, according to the appointment of the Abbot, bed-clothes befitting their condition. If it be possible, let them all sleep in one place; but if the number do not allow of this, let them repose by tens or twenties in one place with their Seniors who have care of them. And let a candle burn constantly in that same cell until morning. Let them sleep clothed, and girt with girdles or cords, but let them not have knives by their sides while they sleep, lest perchance they be hurt therewith; and thus let the Monks always be ready, that when the sign is given they may rise speedily, and hasten, each one, to come

fratres juxta se non habeant lectos, sed permixti cum Senioribus. Surgentes vero ad Opus Dei, invicem se moderate cohortentur, propter somnolentorum excusationes.

before his Brother to the work of God, but yet with all gravity and modesty.

Let not the younger Brethren have beds in a place apart by themselves, but separated among the Elders. And when they rise to the Work of God, let them gently encourage one another, because of the excuses of those who are sluggish.

CAPUT XXIII.

DE EXCOMMUNICATIONE CULPARUM.

28 Feb. 30 Junii 30 Oct. Si quis frater contumax, aut inobediens, aut superbus, aut murmurans, vel in aliquo contrarius existens sanctæ Regulæ, et præceptis Seniorum suorum contemptor repertus fuerit; hic secundum Domini nostri præceptum admoneatur semel, et secundo secrete a Senioribus suis. Si non emendaverit, objurgetur publice coram omnibus. Si vero neque sic correxerit, si intelligit, qualis pœna sit, excommunicationi subjaceat. Sin autem improbus est, vindictæ corporali subdatur.

CHAPTER XXIII.

OF EXCOMMUNICATION FOR OFFENCES.

If any Brother be found stubborn, disobedient, proud, murmuring, or in any way gainsaying the holy Rule, or contemning the orders of his Elders, let him, in accordance with the precept of the Lord, be once or twice secretly admonished by them. If he amend not, let him be reprehended publicly before all. But if in spite of all this he do not correct himself, let him be subjected to excommunication, provided he understand the nature of the punishment. But if he remain obstinate, let him undergo corporal chastisement.

CAPUT XXIV.

QUALIS DEBEAT ESSE MODUS EXCOMMUNICATIONIS.

1 Mar. 1 Julii 31 Oct. SECUNDUM modum culpæ, excommunicationis, vel disciplinæ debet extendi mensura: qui culparum modus in Abbatis pendeat judicio. Si quis tamen frater in levioribus culpis invenitur, tantum a mensæ participatione privetur. Privati autem a mensæ consortio, ista erit ratio: ut in Oratorio Psalmum, aut Antiphonam non imponat, neque Lectionem recitet, usque ad satisfactionem. Refectionem autem cibi post fratrum refectionem accipiat, mensura vel hora qua præviderit Abbas ei competere: ut si verbi gratia fratres reficiunt sexta hora, ille frater nona; si fratres nona, ille vespertina; usque dum satisfactione congrua veniam consequatur.

CHAPTER XXIV.

WHAT THE MANNER OF EXCOMMUNICATION OUGHT TO BE.

THE measure of excommunication or punishment should be meted out according to the quality of the faults; but the estimation of their gravity shall depend upon the judgment of the Abbot. If any Brother be found guilty of small faults, let him be deprived of eating at table with the rest. The manner of his punishment shall be as follows: In the Oratory he shall not intone a psalm or antiphon, nor read a lesson, until he has made satisfaction. He shall take his portion of food after the Brethren have taken theirs, in such quantity, and at such time as the Abbot shall deem fit. If, for example, the Brethren take their refection at the sixth hour, let him take his at the ninth; if the Brethren take theirs at the ninth, let him take his in the evening, until by due satisfaction he obtain pardon.

CAPUT XXV.

DE GRAVIORIBUS CULPIS.

2 Mar. 2 Julii 1 Nov. Is frater, qui gravioris culpæ noxa tenetur, suspendatur a mensa simul et ab Oratorio. Nullus ei fratrum in ullo jungatur consortio, neque in colloquio. Solus sit ad opus sibi injunctum, persistens in pœnitentiæ luctu, sciens illam terribilem Apostoli sententiam dicentis: traditum hujusmodi hominem Satanæ in interitum carnis, ut spiritus salvus sit in die Domini.[1] Cibi autem refectionem solus percipiat, mensura vel hora qua præviderit ei Abbas competere: nec a quoquam benedicatur transeunte, nec cibus, qui ei datur.

[1] 1 Cor. v. 5.

CHAPTER XXV.

OF MORE GRIEVOUS FAULTS.

LET that Brother who is guilty of more grievous faults be denied both the table and the Oratory. Let none of the Brethren discourse with him, nor keep him company. Let him be alone at the work enjoined him, continuing in penance and sorrow, knowing that terrible sentence of the Apostle, who saith, "That such a one is delivered over to Satan for the destruction of the flesh, that his spirit may be saved in the day of our Lord."[1] Let him take his portion of food alone, in such measure and at such time as the Abbot shall think fit: let not any one bless him as he passes by, nor the food that is given to him.

CAPUT XXVI.

DE IIS, QUI SINE JUSSIONE ABBATIS JUNGUNTUR EXCOMMUNICATIS.

3 Mar. 3 Julii 2 Nov. Si quis Frater præsumpserit sine jussione Abbatis, fratri excommunicato quolibet modo se jungere, aut loqui cum eo, vel mandatum ei dirigere, similem sortiatur excommunicationis vindictam.

CHAPTER XXVI.

OF THOSE WHO KEEP COMPANY WITH THE EXCOMMUNICATED WITHOUT THE COMMAND OF THE ABBOT.

If any Brother shall presume, without the command of the Abbot, to join himself in any way to the excommunicated Brother, or to talk with him, or send him a message, let him incur the same penalty of excommunication.

CAPUT XXVII.

QUALITER DEBEAT ESSE SOLLICITUS ABBAS CIRCA EXCOMMUNICATOS.

4 Mar., 4 Julii 3 Nov. OMNI sollicitudine curam gerat Abbas circa delinquentes fratres: quia "non est opus sanis medicus, sed male habentibus."[1] Et ideo uti debet omni modo ut sapiens medicus: immittere quasi occultos consolatores Sympæctas, id est, seniores sapientes fratres, qui quasi secrete consolentur fratrem fluctuantem, et provocent eum ad humilitatis satisfactionem, et consolentur eum, ne abundantiori tristitia absorbeatur; sed sicut ait Apostolus: "Confirmetur in eo charitas, et oretur pro eo ab omnibus."[2]

Magnopere enim debet sollicitudinem gerere

[1] Matth. ix. 12. [2] 2 Cor. ii. 8.

CHAPTER XXVII.

HOW THE ABBOT OUGHT TO CARE FOR THE EXCOMMUNICATED.

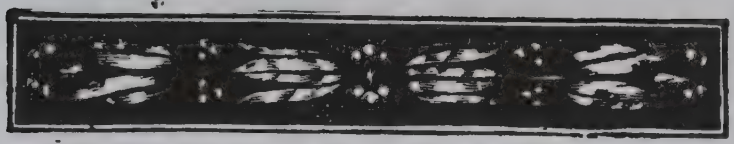
Let the Abbot have a special care of the offending Brethren, for, "They that are well need not the physician, but they that are sick."[1] He ought, therefore, like a wise physician, to use every means in their regard, and covertly send them as comforters, some elderly and discreet Brothers to console, as it were secretly, the wavering one, and win him to make humble satisfaction. Let them comfort him, that he be not swallowed up by overmuch sorrow, but as the Apostle saith: "Let charity be confirmed towards him, and let all pray for him."[2]

The Abbot ought especially to have a care for the offending Brethren, and with all pru-

Abbas circa delinquentes fratres, et omni sagacitate et industria curare, ne aliquam de ovibus sibi creditis perdat. Noverit enim se infirmarum curam suscepisse animarum, non super sanas tyrannidem : et metuat Prophetæ comminationem, per quem dicit Deus : "Quod crassum videbatis, assumebatis : et quod debile erat, projiciebatis." [1] Et Pastoris boni pium imitetur exemplum, qui relictis nonaginta novem ovibus in montibus, abiit unam ovem, quæ erraverat, quærere; cujus infirmitati in tantum compassus est, ut eam in sacris humeris suis dignaretur imponere, et sic reportare ad gregem." [2]

[1] Ezech. xxxiv. 3. [2] Luc. xv. 4.

dence and industry, to see that he lose none of the sheep committed to his charge. Let him know that he hath undertaken the care of sick souls, and not a tyrannical authority over such as are well. Let him fear the threat of the Prophet, by whom God saith: "What ye saw to be fat, that ye took to yourselves, and what was diseased, that ye threw away."[1] Let him imitate the loving kindness of the "Good Shepherd," Who "leaving ninety-nine sheep in the mountains, went to seek one that had gone astray, on whose infirmity He took such compassion, that He vouchsafed to lay it on His own shoulders, and thus carry it back to the flock."[2]



CAPUT XXVIII.

DE IIS, QUI SÆPIUS CORRECTI NON EMENDANTUR.

5 Mar. 5 Julii 4 Nov. Si quis frater frequenter correptus pro qualibet culpa, si etiam excommunicatus non emendaverit, acrior ei accedat correctio, id est, ut verberum vindicta in eum procedat. Quod si nec ita se correxerit, aut forte (quod absit) in superbiam elatus etiam defendere voluerit opera sua, tunc Abbas faciat quod sapiens medicus: si exhibuit fomenta, si unguenta adhortationum, si medicamina Scripturarum divinarum, si ad ultimum ustionem excommunicationis, vel plagas virgarum, et jam si viderit nihil suam prævalere industriam; adhibeat etiam (quod majus est) suam et omnium fratrum pro eo orationem, ut Dominus, qui omnia potest, operetur salutem circa infirmum fratrem. Quod si nec isto modo

CHAPTER XXVIII.

OF THOSE WHO, BEING OFTEN CORRECTED, DO NOT AMEND.

If any Brother after being corrected, or even excommunicated for any fault, doth not amend, let a sharper correction be administered to him; that is to say, let him be punished with stripes. But if for all that he do not correct himself, or being puffed up with pride (which God forbid) shall also defend his doings; then let the Abbot act like a wise physician, and after applying the fomentations and ointments of good exhortation, the medicines of the Divine Scriptures, and last of all the punishment of excommunication and of scourging; then, if he find that his labours have no effect,—let him add what is more than all this,—his own prayer, and the prayer of the Brethren for

sanatus fuerit, tunc jam utatur Abbas ferro abscissionis, ut ait Apostolus: "Auferte malum ex vobis."[1] Et iterum: "Infidelis si discedit, discedat:"[2] ne una ovis morbida omnem gregem contaminet.

[1] 1 Cor. v. 13. [2] 1 Cor. vii. 15.

him, that the Lord, Who can do all things, would vouchsafe to work a cure upon the infirm Brother. If he be not healed and corrected by this means, then let the Abbot use the sword of separation, according to that saying of the Apostle: "Put away the evil one from among you."[1] And again: "If the faithless one depart, let him depart,[2] lest one diseased sheep should infect the whole flock."

CAPUT XXIX.

SI DEBEANT ITERUM RECIPI FRATRES EXEUNTES DE MONASTERIO.

6 Mar. 6 Julii 5 Nov. FRATER, qui proprio vitio egreditur, aut projicitur de Monasterio, si reverti voluerit, spondeat prius omnem emendationem vitii pro quo egressus est, et sic in ultimo gradu recipiatur, ut ex hoc ejus humilitas comprobetur. Quod si denuo exierit, usque tertio recipiatur. Jam vero postea sciat, omnem sibi reversionis aditum denegari.

CHAPTER XXIX.

WHETHER THE BRETHREN WHO LEAVE THE MONASTERY OUGHT TO BE RECEIVED AGAIN.

If that Brother, who through his own fault leaveth, or is cast out of the Monastery, be willing to return, he shall first promise to amend the fault for which he went forth; then let him be received into the lowest rank, that by this, his humility may be tried. If he go out again, let him be received back till the third time. But after this let him know that all entrance will be denied him.

CAPUT XXX.

DE PUERIS MINORI ÆTATE, QUALITER CORRIPIANTUR.

7 Mar. 7 Julii 6 Nov. OMNIS ætas vel intellectus proprias debet habere mensuras. Ideoque quoties pueri, vel adolescentiores ætate, aut qui minus intelligere possunt, quanta pœna sit excommunicationis, hi tales dum delinquunt, aut jejuniis nimiis affligantur, aut acribus verberibus coerceantur, ut sanentur.

CHAPTER XXX.

HOW CHILDREN ARE TO BE CORRECTED.

EVERY age and understanding ought to have a measure of government suitable to it. As often therefore as children, or those under age, commit faults, and are incapable of understanding the greatness of the punishment of excommunication, let them be punished by rigorous fasting, or sharp stripes, that so they may be corrected.

CAPUT XXXI.

DE CELLERARIO MONASTERII.

8 Mar. 8 Julii 7 Nov. CELLERARIUS Monasterii eligatur de congregatione sapiens, maturus moribus, sobrius, non multum edax, non elatus, non turbulentus, non injuriosus, non tardus, non prodigus, sed timens Deum, qui omni Congregationi sit sicut pater. Curam gerat de omnibus: sine jussione Abbatis nihil faciat. Quæ jubentur, custodiat: Fratres non contristet. Si quis autem frater ab eo forte aliquid irrationabiliter postulat, non spernendo eum contristet, sed rationabiliter cum humilitate male petenti deneget.

Animam suam custodiat, memor semper illius Apostolici præcepti, quia "qui bene

CHAPTER XXXI.

WHAT KIND OF MAN THE CELLARER OF THE MONASTERY OUGHT TO BE.

LET there be chosen out of the Community as Cellarer of the Monastery, a man who is wise, ripe in manners, and sober; not a great eater, not haughty, nor hasty, nor insulting; not slow, nor wasteful, but fearing God, and acting as a father to the whole Brotherhood. Let him have care of all things, and without the command of the Abbot do nothing. Let him take heed of all that is ordered, and not sadden his Brethren. But if any Brother shall perchance ask anything of him that is not reasonable, let him not, by contemptuously spurning, grieve him, but reasonably and with all humility refuse what he asks for amiss.

Let him have regard for his own soul, mind-

ministraverit, gradum bonum sibi acquirit."[1] Infirmorum, infantium, hospitum, pauperumque cum omni sollicitudine curam gerat, sciens sine dubio, quia pro his omnibus in die judicii rationem redditurus est. Omnia vasa Monasterii cunctamque substantiam, ac si altaris vasa sacrata conspiciat. Nihil ducat negligendum: neque avaritiæ studeat, neque prodigus sit, aut extirpator substantiæ Monasterii; sed omnia mensurate faciat, et secundum jussionem Abbatis sui.

9 Mar. 9 Julii. 8 Nov. Humilitatem ante omnia habeat, et cui substantia non est quæ tribuatur, sermo responsionis porrigatur bonus, quia scriptum est: "Sermo bonus super datum optimum."[2] Omnia quæ ei injunxerit Abbas, ipse habeat sub cura sua; a quibus eum prohibuerit, non præsumat. Fratribus constitutam annonam sine aliquo typo vel mora offerat, ut non scandalizentur, memor divini eloquii, quid mereatur "qui scandalizaverit unum de pusillis."[3] Si Congregatio major fuerit, solatia ei dentur, a quibus adjutus, et ipse æquo animo impleat officium sibi commissum. Horis competen-

[1] 1 Tim. iii. 13. [2] Eccli. xviii. 17. [3] Matt. xviii. 6.

ful of that rule of the Apostle: "They that have ministered well, shall purchase for themselves a good degree."[1] Let him care diligently for the sick, the children, the guests, and the poor; knowing, without doubt, that for all these he shall give an account on the dreadful judgment day. Let him look upon all the vessels and goods of the Monastery as if they were the sacred vessels of the Altar. Let him neglect nothing; neither let him be covetous, nor prodigal, nor wasteful of the good of the Monastery, but do all things with moderation, and according to the command of his Abbot.

Above all things, let him have humility, and give at least a gentle answer unto him, on whom he hath nothing else to bestow; for it is written: "A good word is above the best gift."[2] Let him have under his care all that the Abbot shall appoint, and presume not to meddle with anything from which he shall forbid him. Let him give to the Brethren their appointed allowance of food, without arrogance or delay, that they be not scandalized; mindful of that divine word which tells what punishment he deserves "Who shall scandalize one of these little ones."[3] If the

tibus dentur quæ danda sunt, et petantur quæ petenda sunt: ut nemo perturbetur, neque contristetur in domo Dei.

Community be large, let there be given to him helpers, by whose aid he may quietly perform the office committed to his charge. Let such things as are to be given or asked for, be given and asked for at suitable hours, that no one may be troubled or saddened in the House of God.

CAPUT XXXII.

DE FERRAMENTIS, VEL REBUS MONASTERII.

10 Mar. 10 Julii 9 Nov. SUBSTANTIÆ Monasterii in ferramentis, vel vestibus, seu quibuslibet rebus, provideat Abbas fratres, de quorum vita et moribus securus sit: et iis singula, ut utile judicaverit, consignet custodienda, atque recolligenda. Ex quibus Abbas Breve teneat: ut dum sibi in ipsa assignata fratres vicissim succedunt, sciat quid dat, aut quid recipit. Si quis autem sordide aut negligenter res Monasterii tractaverit, corripiatur; si non emendaverit, disciplinæ regulari subjaceat.

CHAPTER XXXII.

OF THE IRON TOOLS, OR GOODS OF THE MONASTERY.

For keeping the iron tools, clothes, or other goods belonging to the Monastery, let the Abbot appoint Brethren, of whose life and conversation he may be sure, and to them let him allot all things to be kept, as he shall judge most expedient. Of these let the Abbot keep a list, that as the Brethren succeed each other, he may know what he gives and what he receives. If any one shall use the property of the Monastery in a slovenly or negligent manner, let him be rebuked. If he does not amend, let him be subjected to regular discipline.

CAPUT XXXIII.

SI QUID DEBEANT MONACHI PROPRIUM HABERE.

11 Mar. 11 Julii 10 Nov. PRÆCIPUE hoc vitium radicitus amputetur de Monasterio, ne quis præsumat aliquid dare aut accipere sine jussione Abbatis, neque aliquid habere proprium, nullam omnino rem, neque codicem, neque tabulas, neque graphium, sed nihil omnino: quippe quibus nec corpora sua, nec voluntates licet habere in propria potestate. Omnia vero necessaria a Patre Monasterii sperare; nec quicquam liceat habere, quod Abbas non dederit aut permiserit. Omniaque omnibus sint communia, ut scriptum est,[1] "nec quisquam suum esse aliquid dicat aut præsumat." Quod si quisquam hoc nequissimo vitio deprehensus fuerit delectari, admoneatur semel et iterum: si non emendaverit, correctioni subjaceat.

[1] Act iv. 32.

CHAPTER XXXIII.

WHETHER MONKS OUGHT TO HAVE ANYTHING OF THEIR OWN.

ESPECIALLY let this vice be cut away from the Monastery by the very roots, that no one presume, without leave of the Abbot, to give, or receive, or hold as his own, anything whatsoever, either book, or tablets, or pen, or anything at all; because they are men whose very bodies and wills are not in their own power. But all that is necessary they may hope for from the Father of the Monastery; nor can they keep anything which the Abbot has not given or allowed. Let all things be common to all, as it is written: "Neither did any one say or think that aught was his own."[1] If any one shall be found given to this most wicked vice, let him be admonished once or twice, and if he do not amend, let him be subjected to correction.

CAPUT XXXIV.

SI OMNES DEBEANT ÆQUALITER NECESSARIA ACCIPERE.

12 Mar. 12 Julii 11 Nov. SICUT scriptum est: "Dividebatur singulis, prout cuique opus erat."[1] Ubi non dicimus, quod personarum (quod absit) acceptio sit, sed infirmitatum consideratio. Ubi qui minus indiget, agat Deo gratias, et non contristetur: qui vero plus indiget, humilietur pro infirmitate, et non extollatur pro misericordia, et ita omnia membra erunt in pace. Ante omnia, ne murmurationis malum pro qualicumque causa, in aliquo qualicumque verbo vel significatione appareat. Quod si deprehensus fuerit quis, districtiori disciplinæ subdatur.

[1] Act. iv. 35.

CHAPTER XXXIV.

WHETHER ALL OUGHT EQUALLY TO RECEIVE WHAT IS NEEDFUL.

As it is written: 'Distribution was made to every one, according as he had need."[1] By this, we do not say that there should be accepting of persons, which God forbid, but that due consideration should be shown to each one's infirmities. Therefore, let him who needeth less, give God thanks, and be not grieved; and let him who needeth more, be humbled for his infirmity, and not lifted up for the mercy that is shown him; and thus all the members shall be in peace. Above all things, take heed there be no murmuring, by word or sign, upon any occasion whatsoever. If any one shall be found faulty in this respect, let him be subjected to most severe discipline.

CAPUT XXXV.

DE SEPTIMANARIIS COQUINÆ.

13 Mar. 13 Julii 12 Nov. FRATRES sic sibi invicem serviant, ut nullus excusetur a coquinæ officio, nisi aut ægritudine, aut in causa gravis utilitatis quis occupatus fuerit; quia exinde major merces acquiritur. Imbecillibus autem procurentur solatia, ut non cum tristitia hoc faciant, sed habeant omnes solatia, secundum modum Congregationis aut positionem loci. Si major Congregatio fuerit, Cellerarius excusetur a coquina; vel si qui (ut diximus) majoribus utilitatibus occupantur. Cæteri vero sibi sub charitate invicem serviant.

Egressurus de septimana, Sabbato munditias faciat. Linteamina, cum quibus sibi fratres manus aut pedes tergunt, lavet: pedes vero

CHAPTER XXXV.

OF THE WEEKLY SERVERS IN THE KITCHEN.

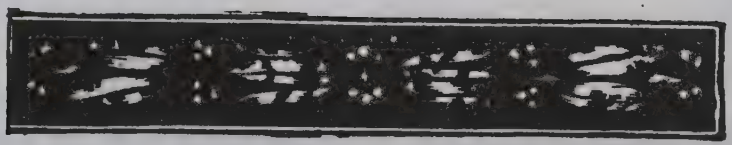
THE Brethren are so to serve each other, that no one be excused from the office of the kitchen, unless he be hindered by sickness or other business of more profit; because a greater reward is gotten thence. But let the weaker Brethren have help, that they may do their work with alacrity, and without sadness; and let all generally have help according as the number of the Community, and the situation of the place, shall require. If the Community be great, let the Cellarer be excused from the kitchen, and as we have said before, such as are employed in matters of greater profit. Let the rest serve each other in charity. On Saturday, let him who endeth his week in the kitchen make all things clean. Let him wash the towels wherewith

tam ipse, qui egreditur, quam ille qui intraturus est, omnibus lavent. Vasa ministerii sui munda et sana Cellerario reconsignet; qui Cellerarius item intranti consignet, ut sciat quid dat, aut quid recipit. Septimanarii autem, ante unam horam refectionis, accipiant super statutam annonam singulos biberes, et panem: ut hora refectionis, sine murmuratione et gravi labore, serviant fratribus suis. In diebus tamen solemnibus usque ad Missas sustineant.

14 Mar. 14 Julii 13 Nov. Intrantes et exeuntes hebdomadarii, in Oratorio mox Matutinis finitis, Dominica, omnium genibus provolvantur, postulantes pro se orari. Egrediens autem de septimana dicat hunc versum: "Benedictus es Domine Deus, qui adjuvisti me, et consolatus es me."[1] Quo dicto tertio, accipiat benedictionem egrediens. Subsequatur ingrediens et dicat: "Deus in adjutorium meum intende; Domine ad adjuvandum me festina."[2] Et hoc idem tertio repetatur ab omnibus. Et accepta benedictione, ingrediatur.

[1] Ps. lxxxv. 17. [2] Ps. lxix. 2.

the Brethren wipe their hands and feet, and let both him who goeth out and him who cometh in, wash the feet of all. He shall hand over to the Cellarer, clean and whole, all the vessels of his office, and the Cellarer shall deliver them to him who entereth upon his office, that he may know what he giveth and what he receiveth. Let these weekly Officers, one hour before refection, take each a draught of drink and a piece of bread over and above the appointed allowance, that at the hour of refection they may serve their Brethren without murmuring or great labour. Nevertheless, on solemn days let all forbear till after Mass. On Sunday, immediately after Lauds both the out-going and the in-coming officers for the week, shall cast themselves upon their knees before all, and ask to be prayed for. Let him that hath ended his office say the verse: "Blessed art Thou, O Lord God, Who didst help me, and console me,"[1] which being thrice repeated, he shall receive the blessing. Let him who entereth upon his office follow immediately after and say: "O God incline unto mine aid, O Lord make haste to help me."[2] Let this likewise be thrice repeated by all, and having received the blessing, let him enter upon his office.



CAPUT XXXVI.

DE INFIRMIS FRATRIBUS.

15 Mar. 15 Julii 14 Nov. INFIRMORUM cura ante omnia et super omnia adhibenda est, ut sicut revera Christo, ita eis serviatur, quia ipse dixit: "Infirmus fui, et visitastis me."[1] Et: "Quod fecistis uni de his minimis meis, mihi fecistis."[2] Sed et ipsi infirmi considerent, in honorem Dei sibi serviri, et non superfluitate sua contristent fratres suos, servientes sibi. Qui tamen patienter portandi sunt; quia de talibus copiosior merces acquiritur. Ergo cura maxima sit Abbati, ne aliquam negligentiam patiantur. Quibus fratribus infirmis sit cella super se deputata, et servitor timens Deum, et diligens ac sollicitus. Balneorum usus infirmis, quoties

[1] Matth. xxv. 36. [2] Ibid. 40.

CHAPTER XXXVI.

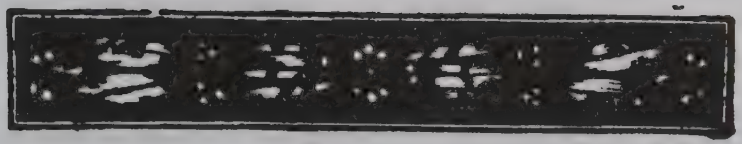
OF THE SICK BRETHREN.

BEFORE all things, and above all things, special care must be taken of the sick, so that they be served in very deed, as Christ Himself, for He saith: "I was sick, and ye visited Me."[1] And: "What ye did to one of these My least Brethren, ye did to Me."[2] But let the sick themselves bear in mind that they are served for the honour of God, and must not grieve the Brethren who serve them by their extravagant demands. Nevertheless, they must patiently be borne with, because there is gotten from such a more abundant reward. Therefore let the Abbot take special care they be not neglected.

Let a separate cell be set apart for their use,

expedit, offeratur. Sanis autem, et maxime juvenibus, tardius concedatur. Sed et carnium esus infirmis, omninoque debilibus pro reparatione concedatur. At ubi meliorati fuerint, a carnibus more solito omnes abstineant. Curam autem maximam habeat Abbas, ne a Cellerariis aut servitoribus negligantur infirmi: quia ad ipsum respicit, quicquid a discipulis delinquitur.

and an attendant that is God-fearing, diligent, and careful. As often as it shall be expedient, let the use of baths be allowed the sick; but to such as are in health, and especially to the young, let it be seldom granted. Moreover the sick and weakly may be allowed the use of flesh meat for their recovery. As soon, however, as they get better, they must all, after the accustomed manner, abstain from meat. Let the Abbot take special care that the Cellarer or attendants neglect not the sick, because whatever is done amiss by his disciples, is imputed to himself.



CAPUT XXXVII.

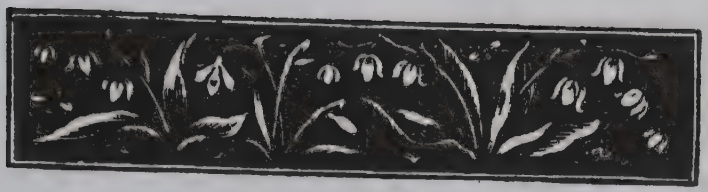
DE SENIBUS, VEL INFANTIBUS.

16 Mar. 16 Julii 15 Nov. LICET ipsa natura humana trahatur ad misericordiam in his ætatibus, senum videlicet et infantum: tamen et Regulæ auctoritas eis prospiciat. Consideretur semper in eis imbecillitas, et nullatenus eis districtio Regulæ teneatur in alimentis; sed sit in eis pia consideratio, et præveniant horas canonicas.

CHAPTER XXXVII.

OF OLD MEN AND CHILDREN.

ALTHOUGH man's nature is of itself drawn to feel pity for these two ages, that is, for the old and for children, yet it is fitting that the authority of the Rule should provide for them. Let their weakness therefore be always taken into account, and the rigour of the Rule with regard to food, be by no means kept with them. Let a kind consideration be had for them, and let leave be granted them, to eat before the regular hours.



CAPUT XXXVIII.

DE HEBDOMADARIO LECTORE.

17 Mar. 17 Julii 16 Nov. MENSIS fratrum edentium lectio deesse non debet: nec fortuito casu, qui arripuerit codicem, legere audeat ibi, sed lecturus tota hebdomada, Dominica ingrediatur. Qui ingrediens post Missas et Communionem, petat ab omnibus pro se orari, ut avertat ab eo Deus spiritum elationis. Et dicatur hic versus in Oratorio tertio ab omnibus, ipso tamen incipiente: "Domine labia mea aperies, et os meum annuntiabit laudem tuam;"[1] et sic accepta benedictione, ingrediatur ad legendum; summumque fiat silentium ad mensam, ut nullius mussitatio, vel vox, nisi solius legentis ibi audiatur.

[1] Ps. l. 17.

CHAPTER XXXVIII.

OF THE WEEKLY READER.

READING ought not to cease while the Brethren eat at table. Neither ought anyone presume to read, who shall take up the book at haphazard; but let him who is appointed to read for the whole week, enter upon his office on Sunday. After Mass and Communion, let him ask all to pray for him, that God may keep from him the spirit of pride. And let this verse be thrice repeated in the Oratory by all, the Reader first beginning it: "O Lord Thou wilt open my lips, and my mouth shall declare Thy praise;"[1] and thus having received a blessing, let him enter upon his duty. The greatest silence shall be kept at table, so that no muttering, or voice, shall be heard there, except the voice of the Reader.

Quæ vero necessaria sunt comedentibus et bibentibus, sibi sic invicem ministrent fratres, ut nullus indigeat petere aliquid. Si quid tamen opus fuerit, sonitu cujuscumque signi potius petatur quam voce. Nec præsumat ibi aliquis de ipsa lectione, aut aliunde quicquam requirere, ne detur occasio maligno, nisi forte Prior voluerit pro ædificatione aliquid breviter dicere. Frater autem hebdomadarius accipiat mixtum prius quam incipiat legere, propter Communionem sanctam, et ne forte grave sit ei jejunium sustinere ; postea autem cum coquinæ Hebdomadariis et servitoribus reficiat. Fratres autem non per ordinem legant aut cantent, sed qui ædificent audientes.

Such things as are necessary for meat and drink, let the Brethren so minister to each other, that no one need ask for anything. Yet should anything be wanted, let it be asked for rather by a sign than by a word. Nor let any one presume to ask questions there, about what is being read, or about anything else, lest occasion be given to the evil one. Should the Prior, however, think fit, he may make some brief exhortation for the edification of the Brethren. And let the Brother who is Reader for the week take a little pottage before he begin to read, on account of Holy Communion, and lest perchance it be grievous for him to fast so long. Afterwards let him eat with the weekly Officers and servers of the kitchen. The Brethren must not read or sing in turns, but such only as may edify the hearers.

CAPUT XXXIX.

DE MENSURA CIBORUM.

18 Mar. 18 Julii 17 Nov. SUFFICERE credimus ad refectionem quotidianam tam Sextæ, quam Nonæ, omnibus mensis cocta duo pulmentaria, propter diversorum infirmitates: ut forte qui ex uno non poterit edere, ex alio reficiatur. Ergo duo pulmentaria cocta fratribus sufficiant; et si fuerint inde poma, aut nascentia leguminum, addatur et tertium. Panis libra una propensa sufficiat in die, sive una sit refectio, sive prandii et cœnæ. Quod si cœnaturi sunt, de eadem libra tertia pars a Cellerario servetur, reddenda cœnaturis.

Quod si labor forte factus fuerit major, in arbitrio et potestate Abbatis erit, si expediat,

CHAPTER XXXIX.

OF THE MEASURE OR QUANTITY OF MEAT.

We think it sufficient for daily refection, both at the sixth and ninth hour, that there be at all seasons two dishes, because of the infirmities of different people; so that he who cannot eat of one, may make his meal of the other. Let therefore two dishes of hot food suffice for the Brethren, and if there be any apples or young vegetables, let them be added as a third dish. Let one pound weight of bread suffice for the day, whether there be one refection, or both dinner and supper. If they are to sup, let a third part of that pound be reserved by the Cellarer, to be put before them at supper.

If their labour be great, it shall be in the power of the Abbot to add what he shall think

aliquid augere, remota præ omnibus crapula, ut nunquam surripiat Monacho indigeries: quia nihil sic contrarium est omni Christiano, quomodo crapula, sicut ait Dominus noster: "Videte ne graventur corda vestra in crapula et ebrietate."[1] Pueris vero minori ætate non eadem servetur quantitas, sed minor quam majoribus, servata in omnibus parcitate. Carnium vero quadrupedum ab omnibus abstineatur comestio, præter omnino debiles et ægrotos.

[1] Luc. xxi. 34.

fitting to their ordinary allowance; taking care always to avoid excess and surfeiting, that the Monks be not overtaken with indigestion, because there is no sin more contrary to a Christian than gluttony, as our Lord saith: "Take heed to yourselves lest perhaps your hearts be overcharged with surfeiting and drunkenness."[1] But to children of tender age, let not the same quantity be given, but less than to the older, in all things preserving moderation and frugality. Let all, except the very weak and the sick, abstain from eating the flesh of four footed beasts.

CAPUT XL.

DE MENSURA POTUS.

19 Mar. 19 Julii 18 Nov. "UNUSQUISQUE proprium habet donum ex Deo: alius sic, alius vero sic."[1] Et ideo cum aliqua scrupulositate a nobis mensura victus aliorum constituitur. Tamen infirmorum contuentes imbecillitatem, credimus heminam vini per singulos sufficere per diem. Quibus autem donat Deus tolerantiam abstinentiæ, propriam se habituros mercedem sciant.

Quod si aut loci necessitas, vel labor, aut ardor æstatis, amplius poposcerit, in arbitrio Prioris consistat, considerans in omnibus, ne subrepat satietas aut ebrietas. Licet legamus, vinum omnino Monachorum non esse; sed quia nostris temporibus id Monachis persuaderi non

[1] 1 Cor. vii. 7.

CHAPTER XL.

OF THE MEASURE OF DRINK.

"EVERYONE hath his proper gift from God, one thus, and another thus."[1] Therefore, it is not without some misgiving, that we appoint the measure of other men's victuals. Yet considering the condition of those in weak health, we think that one pint of wine will be sufficient for each one every day. But let those upon whom God bestows the gift of abstinence know, that they shall receive their proper reward. If, however, the situation of the place, extraordinary labour, or the heat of summer, require more, let the Prior do what he thinketh good; ever having a care that fulness, or gluttony creep not in.

And although we read* "that wine is not

* In Vitis Patrum. Verba Senior: v. 4. 31.

potest, saltem vel hoc consentiamus, ut non usque ad satietatem bibamus, sed parcius: quia "vinum apostatare facit etiam sapientes."[1] Ubi autem loci necessitas exposcit, ut nec suprascripta mensura inveniri possit, sed multo minus, aut ex toto nihil, benedicant Deum, qui ibi habitant, et non murmurent. Hoc autem omnino admonentes, ut absque murmurationibus sint.

[1] Eccli. xix. 2.

at all the drink of Monks," yet, because in these our times, they will not be so persuaded, let us at least agree to this, not to drink to satiety, but sparingly, "Because wine maketh even the wise to fall away."[1] Where, however, the poverty of the place will not allow the appointed measure, but much less, or perhaps none at all, let those who live there praise God and murmur not. This we admonish above all things, that there never be any murmuring.

CAPUT XLI.

QUIBUS HORIS OPORTEAT REFICERE FRATRES.

20 Mar. 20 Julii 19 Nov. A SANCTO Pascha usque ad Pentecosten ad Sextam reficiant Fratres, et ad seram cœnent. A Pentecoste autem tota æstate (si labores agrorum non habent Monachi, aut nimietas æstatis non perturbat) quarta et sexta Feria jejunent usque ad Nonam: reliquis vero diebus ad Sextam prandeant. Quæ prandii Sexta, si opera in agris habuerint, aut æstatis fervor nimius fuerit, continuanda erit, et in Abbatis sit providentia. Et sic omnia temperet atque disponat, qualiter et animæ salventur, et quod faciunt fratres, absque ulla murmuratione faciant. Ab Idibus autem Septembris, usque ad caput Quadragesimæ, ad Nonam semper reficiant Fratres, In Quadragesima vero usque ad Pascha, ad

CHAPTER XLI.

AT WHAT HOURS THE BRETHREN ARE TO TAKE THEIR REFECTIONS.

From the holy feast of Easter until Whitsuntide, let the Brethren take their refection at the sixth hour,* and their supper at night. But from Whitsuntide, throughout the whole summer, let them fast on Wednesdays and Fridays till the ninth hour,† unless they have to labour in the fields, or the extremity of the heat oppress them; but on other days let them dine at the sixth hour. This hour for dinner shall be continued at the discretion of the Abbot, if they have work in the fields, or the heat of summer be great. Let him so

* Mid-day.

† This would be about two o'clock, for None in summer has advanced a good hour.

Vesperam reficiant. Ipsa tamen Vespera sic agatur, ut lumine lucernæ non indigeant reficientes, sed luce adhuc diei omnia consummentur. Sed et omni tempore, sive cœnæ, sive refectionis hora sic temperetur, ut cum luce fiant omnia.

moderate and dispose all things that souls may be saved, and that what the Brethren do, may be done without murmuring. But from the thirteenth of September till the beginning of Lent, let the Brethren always take their meal at the ninth hour.*

From the beginning of Lent till Easter, they shall take their meal in the evening;† yet, let things be so ordered, that there be no need of lamps during the refection, but that all be done by daylight. At all times let the hour for supper and for dinner be so arranged that all things be done by daylight.

* Sundays and Festivals excepted, for on these days they dined at the sixth hour.

† About five o'clock.

[CAPUT XLII.

UT POST COMPLETORIUM NEMO LOQUATUR.

21 Mar. 21 Julii 20 Nov. OMNI tempore silentio debent studere Monachi, maxime tamen nocturnis horis. Et ideo omni tempore, sive jejunii, sive prandii, si tempus fuerit prandii, mox ut surrexerint a cœna, sedeant omnes in unum, et legat unus Collationes, vel Vitas Patrum, aut certe aliquid quod ædificet audientes; non autem Heptateucum, aut Regum: quia infirmis intellectibus non erit utile illa hora hanc Scripturam audire; aliis vero horis legantur. Si autem jejunii dies fuerit, dicta Vespera, parvo intervallo, mox accedant ad Lectionem, ut diximus, et lectis quatuor aut quinque foliis, vel quantum hora permittit, omnibus in unum concurrentibus, per hanc moram Lectionis: si quis forte

CHAPTER XLII.

THAT NO ONE MAY SPEAK AFTER COMPLIN.

MONKS ought to keep silence at all times, but especially during the hours of the night; and therefore on all days, whether of fast or not, let them all come together, presently after supper if it be not a fasting-day, and let one read the "Collations," * or Lives of the Fathers, or something else which will edify the hearers; not, however, the Heptateuch, or Book of Kings, for it will not be profitable for weak understandings to hear this part of Scripture at that hour; yet at other times it may be read. But if it be a fasting-day, let them, as we have said, come to the reading of the

* The Conferences of the Solitaries, collected together by Cassian.

in assignato sibi commisso fuerit occupatus, occurrat.

Omnes ergo in unum positi, compleant: et exeuntes a Completorio nulla sit licentia denuo cuiquam loqui aliquid. Quod si inventus fuerit quisquam prævaricari hanc taciturnitatis regulam, graviori vindictæ subjaceat; excepto si necessitas hospitum supervenerit, aut forte Abbas alicui aliquid jusserit. Quod tamen et ipsum cum summa gravitate et moderatione honestissime fiat.

Collations shortly after Even-song. Then let them read four or five pages, or as many as the time will allow, in order that during reading, all, even such as have had some work enjoined them, may have assembled together. All being gathered together, let them say Complin, after which no one shall be permitted to speak. If any one shall be found to break this rule of silence, let him be liable to the most severe punishment; except there be some necessary cause, such as the arrival of guests, or the command of the Abbot. Yet, even in that case, let it be done with the greatest gravity and moderation.

CAPUT XLIII.

DE IIS, QUI AD OPUS DEI, VEL AD MENSAM TARDE OCCURRUNT.

22 Mar. 22 Julii 21 Nov. AD horam Divini Officii, mox ut auditum fuerit signum, relictis omnibus, quælibet fuerint in manibus, summa cum festinatione curratur; cum gravitate tamen, ut non scurrilitas inveniat fomitem. Ergo nihil Operi Dei præponatur. Quod si quis ad Nocturnas Vigilias post Gloriam Psalmi nonagesimi quarti (quem propter hoc omnino protrahendo et morose volumus dici) occurrerit, non stet in ordine suo in Choro, sed ultimus omnium stet, aut in loco quem talibus negligentibus seorsum constituerit Abbas, ut videatur ab ipso, vel ab omnibus, usque dum completo Opere Dei, publica satisfactione pœniteat.

Ideo autem eos in ultimo aut seorsum judi-

CHAPTER XLIII.

OF THOSE WHO COME LATE TO THE WORK OF GOD OR TO TABLE.

As soon as the signal for Divine Office shall be heard, each one, laying aside whatever occupation he may happen to be engaged in, shall hasten to the Oratory with all speed, and yet with gravity, lest an occasion be given for light behaviour. Let nothing, therefore, be preferred to the Work of God. If any one shall come to Matins after the "Gloria" of the ninety-fourth Psalm, which we would have said slowly and leisurely for this very purpose, let him not stand in his order in the choir, but last of all, or in a place which the Abbot shall have set apart for such negligent people; that he may be seen by him and by all the rest, till the Work of God be

cavimus debere stare, ut visi ab omnibus, vel pro ipsa verecundia sua emendentur. Nam si foras Oratorium remaneant, erit forte talis qui se aut recollocet et dormiat, aut certe sedeat foris, vel fabulis vacet, et detur occasio maligno; sed ingrediatur intro, ut nec totum perdat, et de reliquo emendetur. Diurnis autem Horis, qui ad Opus Dei post Versum et Gloriam primi Psalmi qui post Versum dicitur, occurrerit, lege qua supradiximus, in ultimo stet loco: nec præsumat sociari Choro psallentium usque ad satisfactionem, nisi forte Abbas licentiam dederit permissione sua; ita tamen, ut satisfaciat reus ex hoc.

22 Mar. 22 Julii 22 Nov. Ad mensam autem qui ante versum non occurrerit, ut simul omnes dicant versum et orent, et sub uno simul omnes accedant ad mensam; qui per negligentiam suam aut vitium non occurrerit, usque ad secundam vicem pro hoc corripiatur: si denuo non emendaverit, non permittatur ad mensæ communis participationem, sed sequestratus a consortio omnium reficiat solus, sublata ei portione sua vini, usque ad satisfactionem et emendationem. Similiter autem patiatur, qui ad illum Versum non fuerit præsens, qui post cibum dicitur. Nec quisquam præsumat ante

ended, and thus do penance and make public satisfaction.

We have judged it fitting they should stand in the last place, or apart, for this reason; that being seen by all, they may for very shame's sake amend. For if they remain outside the Oratory, some one will perchance either return to his cell and sleep, or at least sit without, and, abandoning himself to idle talk, give an occasion to the evil one. Let him therefore enter in, that he may not lose all, and may be amended for the time to come. In the day Hours, let him that shall come to the Work of God, after the verse* and "Gloria" of the first Psalm, stand last, as directed above, and not presume to join himself to the choir of singers until he has made satisfaction, unless the Abbot shall, by his permission, give him leave; on condition, however, that he afterwards make amends for his fault.

He that cometh not to table before the verse,† so that all may say the verse and pray, and all at once sit down to table together, shall be corrected once or twice, if this have happened through his own fault or

* Deus in adjutorium.

† Oculi omnium, or, Edent pauperes.

statutam horam, vel postea quicquam cibi vel potus percipere. Sed et si cui offertur aliquid a Priore, et accipere renuerit, hora qua desideraverit, hoc quod prius recusavit, aut aliud omnino non percipiat, usque ad emendationem congruam.

negligence. And if he do not afterwards amend, let him not be admitted to a share of the common table, but being separated from the company of his Brethren, let him eat alone, and let his portion of wine be taken away from him, till he make satisfaction and mend his ways. He shall suffer the like penalty, who is not present at the verse* that is said after meat. And let not any one presume to take meat or drink before or after the appointed time. Moreover, if anything be offered to a Brother by the Prior and that Brother refuse it, but afterwards have a mind for it; he shall receive neither that, nor anything else, until he have made suitable atonement.

* Confiteantur, or, Memoriam.

CAPUT XLIV.

DE IIS QUI EXCOMMUNICANTUR, QUOMODO SATISFACIANT.

24 Mar. 24 Julii 28 Nov. QUI pro graviori culpa ab Oratorio et a mensa excommunicatur, hora, qua Opus Dei in Oratorio celebratur, ante fores Oratorii prostratus jaceat, nihil dicens; nisi tantum posito in terram capite et prostratus, pronus omnium de Oratorio exeuntium pedibus se projiciat. Et hoc tamdiu faciat usque dum Abbas judicaverit satisfactum esse. Qui dum jussus ab Abbate venerit, provolvat se ipsius Abbatis pedibus, deinde omnium vestigiis fratrum, ut orent pro eo.

Et tunc, si jusserit Abbas, recipiatur in Choro, vel in ordine, quo Abbas decreverit: ita sane, ut Psalmum aut Lectionem vel aliud quid non præsumat in Oratorio imponere, nisi

CHAPTER XLIV.

HOW THOSE WHO ARE EXCOMMUNICATED, ARE TO MAKE SATISFACTION.

At the hour when the Work of God is being celebrated in the Oratory, let him, who for more grievous offences is excommunicated from the table or Oratory, lie prostrate before the doors thereof saying nothing; only with his head upon the ground, let him lie at the feet of all who go out of the Oratory. This he shall do until the Abbot think he hath given sufficient satisfaction. When ordered by the Abbot, he shall cast himself at the Abbot's feet, and then at the feet of all the Brethren that they may pray for him.

Then, if the Abbot shall order it, let him be received into the Choir, and stand in that rank which he shall appoint; yet so that he

iterum Abbas jubeat. Et omnibus Horis, dum completur Opus Dei, projiciat se in terram, in loco in quo stat, et sic satisfaciat, usque dum ei jubeat Abbas, ut quiescat ab hac satisfactione. Qui vero pro levibus culpis excommunicatur tantum a mensa, in Oratorio satisfaciat usque ad jussionem Abbatis; et tamdiu hoc faciat, usque dum benedicat, et dicat: Sufficit.

presume not to intone a psalm, or read a lesson in the Oratory, unless the Abbot again order him. After each Hour, when the Work of God is finished, let him cast himself upon the earth in the place where he stands, and in this manner make satisfaction, until the Abbot command him to cease therefrom. But let such as for slight faults are excommunicated only from the table, make satisfaction in the Oratory as long as the Abbot shall command, and let them continue their satisfaction until he bless them and say:—"It is enough."

CAPUT XLV.

DE IIS QUI FALLUNTUR IN ORATORIO.

25 Mar. 25 Julii 24 Nov. Si quis, dum pronuntiat Psalmum, Responsorium, aut Antiphonam, vel Lectionem, fallitur: nisi cum satisfactione ibi coram omnibus humiliatus fuerit, majori vindictæ subjaceat; quippe qui noluit humilitate corrigere, quod negligentia deliquit. Infantes vero pro tali culpa vapulent.

CHAPTER XLV.

OF THOSE WHO COMMIT ANY FAULT IN THE ORATORY.

If any one, while reciting a psalm, responsory, antiphon, or lesson, shall make any mistake and do not forthwith atone for it before all, let him be liable to greater punishment, as one who will not correct by humility, what he hath done amiss through negligence. But for such a fault, let children be beaten.

CAPUT XLVI.

DE IIS QUI IN ALIIS QUIBUSLIBET REBUS DELINQUUNT.

26 Mar. 26 Julii 25 Nov. Si quis dum in labore quovis, in coquina, in cellario, in ministerio, in pistrino, in horto, in arte aliqua dum laborat, vel in quocumque loco aliquid deliquerit, aut fregerit quippiam, aut perdiderit, vel aliud quid excesserit, et non veniens continuo ante Abbatem vel Congregationem, ipse ultro satisfecerit et prodiderit delictum suum; dum per alium cognitum fuerit, majori subjaceat emendationi. Si animæ vero peccati causa latens fuerit, tantum Abbati, aut spiritualibus Senioribus patefaciat, qui sciant curare sua, et aliena vulnera non detegere aut publicare.

CHAPTER XLVI.

OF THOSE WHO OFFEND IN LIGHTER MATTERS.

If any one, while engaged in labour, either in the kitchen or the cellar, or in the service of others, in the bakehouse, the garden, or in any other occupation, shall do anything amiss, or break or lose anything, or offend in any other way, and do not come presently before the Abbot or Community, and of his own accord confess and make satisfaction for his offence; when that is made known by another, he shall be more severely punished. But if the fault be a secret sin, let him manifest it to the Abbot only, or to his spiritual Seniors, who know how to heal their own wounds, and not to disclose or publish those of others.

CAPUT XLVII.

DE SIGNIFICANDA HORA OPERIS DEI.

27 Mar. 27 Julii 26 Nov. NUNTIANDA hora Operis Dei, die noctuque sit cura Abbatis, aut ipse nuntiare, aut tali sollicito fratri injungat hanc curam, ut omnia horis competentibus compleantur. Psalmos autem, vel Antiphonas post Abbatem, ordine suo, quibus jussum fuerit, imponant. Cantare autem aut legere non præsumat, nisi qui potest ipsum officium implere, ut ædificentur audientes. Quod cum humilitate, et gravitate, et tremore faciat, et cui jusserit Abbas.

CHAPTER XLVII.

OF MAKING KNOWN THE HOUR FOR THE WORK OF GOD.

LET the Abbot take care, both night and day, to signify the hour for the Work of God, either by announcing it himself, or by intrusting the duty of so doing to some watchful Brother, in order that all things may be done at their appointed times. But after the Abbot, let such as have been appointed, each in his own order, intone the psalms or antiphons. Let not any one presume to sing or read unless he have skill enough to do so, unto the edification of the hearers. Whomsoever the Abbot shall appoint to do this, let him do it with humility, gravity, and the fear of God.

CAPUT XLVIII.

DE OPERE MANUUM QUOTIDIANO.

28 Mar. 28 Julii 27 Nov. OTIOSITAS inimica est animæ. Et ideo certis temporibus occupari debent Fratres in labore manuum: certis iterum horis in lectione divina. Ideoque hac dispositione credimus utraque tempora ordinari; id est, ut a Pascha usque ad Kalendas Octobris mane exeuntes, a prima usque ad horam pene quartam laborent, quod necessarium fuerit. Ab hora autem quarta usque ad horam quasi sextam lectioni vacent.

Post Sextam autem surgentes a mensa, pausent in lectis suis cum omni silentio: aut forte qui voluerit sibi legere, sic legat, ut alium non inquietet. Agatur Nona temperius, mediante octava hora: et iterum, quod facien-

CHAPTER XLVIII.

OF DAILY MANUAL LABOUR.

IDLENESS is an enemy of the soul. Therefore the Brethren ought to be employed at certain times in labouring with their hands, and at other fixed times, in holy reading. Wherefore we think that both these occasions may be well ordered thus: From Easter till the first of October, let them, on going forth from Prime, labour at whatever they are required till about the fourth hour. From the fourth, till close upon the sixth hour, let them be employed in reading. On rising from table after the sixth hour, let them rest on their beds with all silence, or if perchance any one shall desire to read, let him read in such a way as not to disturb any one else.

Let None be said seasonably, at about the

dum est, operentur usque ad vesperam. Si autem necessitas loci, aut paupertas exegerit, ut ad fruges colligendas per se occupentur, non contristentur; quia tunc vere Monachi sunt, si de labore manuum suarum vivunt, sicut et Patres nostri et Apostoli. Omnia tamen mensurate fiant propter pusillanimes.

29 Mar. 29 Julii 28 Nov. A Kalendis autem Octobris usque ad caput Quadragesimæ, usque ad horam secundam plenam lectioni vacent: hora secunda agatur Tertia; et usque ad Nonam omnes in opus suum laborent, quod eis injungitur. Facto autem primo signo nonæ horæ, disjungant se ab opere suo singuli, et sint parati, dum secundum signum pulsaverit. Post refectionem autem vacent lectionibus suis, aut Psalmis. In Quadragesimæ vero diebus, a mane usque ad tertiam plenam, lectioni vacent, et usque ad decimam plenam operentur quod eis injungitur. In quibus diebus Quadragesimæ, accipiant omnes singulos codices de Bibliotheca, quos per ordinem ex integro legant: qui codices in capite Quadragesimæ dandi sunt. Ante omnia sane deputentur unus aut duo seniores, qui circumeant monasterium horis, quibus vacant Fratres lectioni, et videant, ne forte inveniatur

middle of the eighth hour, and after that let them work at what they have to do till the evening. If the situation of the place, or their poverty require them to labour in reaping their corn, let them not be saddened thereat, for then are they Monks in very deed, when they live by the labour of their hands, as our Fathers and the Apostles did before us. Yet let all things be done with moderation for the sake of the fainthearted.

From the first of October till the beginning of Lent, they shall be employed in reading till the second hour complete, when Tierce shall be celebrated, and from that till the ninth hour, let them labour at whatever work is enjoined them. At the first signal of the ninth hour, let them all leave off work, so as to be ready when the second signal is given. After their refection they shall be employed in reading spiritual books, or the psalms. But in Lent they must read from morning till the third hour complete, then let them work till the end of the tenth hour, at what is enjoined them. In these days of Lent, each one shall take a book from the Library, and read it all through in order. The books must be given at the beginning of Lent. Let one or two

frater acediosus, qui vacet otio, aut fabulis, et non sit intentus lectioni: et non solum sibi inutilis sit, sed etiam alios extollat. Hic talis, si (quod absit) repertus fuerit, corripiatur semel et secundo: si non emendaverit, correctioni regulari subjaceat, taliter, ut cæteri metum habeant. Neque frater ad fratrem jungatur horis incompetentibus.

20 Mar. 30 Julii 29 Nov. Dominico die lectioni vacent; exceptis iis qui variis officiis deputati sunt. Si quis vero ita negligens et desidiosus fuerit, ut non velit, aut non possit meditari, aut legere, injungatur ei opus quod faciat, ut non vacet. Fratribus infirmis vel delicatis talis opera aut ars injungatur, ut nec otiosi sint, nec violentia laboris opprimantur, ut effugentur. Quorum imbecillitas ab Abbate consideranda est.

Seniors be specially appointed to go about the Monastery at the hours in which the Brethren are employed in reading, and see that no one be slothful or give himself up to idleness or foolish talk, and neglect his reading, being thus not only unprofitable to himself, but also a hindrance to others. If such an one be found (which God forbid!) let him be reprehended once or twice, and if he do not amend, let him be so severely corrected, that others may take warning by it. Neither let one Brother associate himself with another at unseasonable times.

On Sunday all shall devote themselves to reading, except such as are deputed for the various offices. But if any one shall be so negligent and slothful as to be either unwilling or unable to read or meditate, let him have some work* imposed upon him which he can do, and thus not be idle. To the Brethren who are of weak constitution or in delicate health, such work or art shall be given as shall keep them from idleness, and yet not oppress them with so much labour as to drive them away. Their weakness must be taken into consideration by the Abbot.

* Not any servile work, for such is forbidden; but some work in the kitchen, or in the infirmary.

CAPUT XLIX.

DE QUADRAGESIMÆ OBSERVATIONE.

31 Mar. 31 Julii 30 Nov. LICET omni tempore vita Monachi Quadragesimæ debeat observationem habere; tamen quia paucorum est ista virtus, ideo suademus istis diebus Quadragesimæ omni puritate vitam suam custodire, omnes pariter negligentias aliorum temporum his diebus sanctis diluere. Quod tunc digne fit, si ab omnibus vitiis nos temperemus: orationi cum fletibus, lectioni, et compunctioni cordis, atque abstinentiæ operam demus. Ergo his diebus augeamus nobis aliquid ad solitum pensum servitutis nostræ, orationes peculiares, ciborum et potus abstinentiam; unusquisque super mensuram sibi indictam aliquid propria voluntate cum gaudio Sancti Spiritus offerat Deo:

his body

CHAPTER XLIX.

OF THE OBSERVANCE OF LENT.

ALTHOUGH a Monk's life ought at all times to resemble a continual Lent, yet because few have such virtue, we exhort all in these days of Lent to live in all purity, and during this holy season to wash away all the negligences of other times. This we shall worthily accomplish if we refrain from all defects, and apply ourselves to tearful prayer, to reading, to compunction of heart, and abstinence. In these days, therefore, let us add something over and above to our wonted task, such as private prayers, and abstinence from meat and drink; let every one offer to God, of his own free will, with joy of the Holy Ghost, something above the measure appointed him; that

De Quadragesimæ observatione.

Subtrahat corpori suo de cibo, de potu, de somno, de loquacitate, de scurrilitate, et cum spiritualis desiderii gaudio sanctum Pascha expectet. Hoc ipsum tamen, quod unusquisque offert, Abbati suo suggerat, et cum ejus fiat oratione et voluntate: quia quod sine permissione Patris spiritualis fit, præsumptioni deputabitur et vanæ gloriæ, non mercèdi. Ergo cum voluntate Abbatis omnia agenda sunt.

is to say, let him withhold from his body something in the way of food, drink, sleep, talk, laughter, and with spiritual joy and desire, await the holy feast of Easter. Nevertheless, let each one acquaint the Abbot with what he offers, and do it at his desire and with his consent; because whatever is done without the permission of the spiritual Father, shall be imputed to vain glory, and merit no reward. All things, therefore, must be done with the approbation of the Abbot.

CAPUT L.

DE FRATRIBUS QUI LONGE AB ORATORIO LABORANT, AUT IN VIA SUNT.

1 Apr. 1 Aug. 1 Dec. FRATRES qui omnino longe sunt in labore, et non possunt occurrere hora competenti ad Oratorium, et Abbas hoc perpendit, quia ita est, agant ibidem Opus Dei, ubi operantur, cum tremore divino flectentes genua. Similiter qui in itinere directi sunt, non eos prætereant Horæ constitutæ: sed ut possunt, agant ibi, et servitutis pensum non negligant reddere.

CHAPTER L.

OF THE BRETHREN WHO WORK AT A DISTANCE FROM THE ORATORY, OR ARE ON A JOURNEY.

THE Brethren who work at a great distance, and, in the Abbot's judgment, are unable to come to the Oratory in due time, shall fall upon their knees in the place where they are labouring, and there perform the Work of God with fear and reverence. Also, those who are sent on a journey shall not allow the appointed hours to pass by, but perform them on the way as they are best able, and omit not to accomplish their task of Divine Service.

CAPUT LI.

DE FRATRIBUS QUI NON SATIS LONGE PROFICISCUNTUR.

2 Apr. 2 Aug. 2 Dec. FRATRES qui pro quovis responso proficiscuntur, et ea die sperant reverti ad Monasterium, non præsumant foris manducare, etiamsi a quovis rogentur: nisi forte eis ab Abbate suo præcipiatur. Quod si aliter fecerint, excommunicentur.

CHAPTER LI.

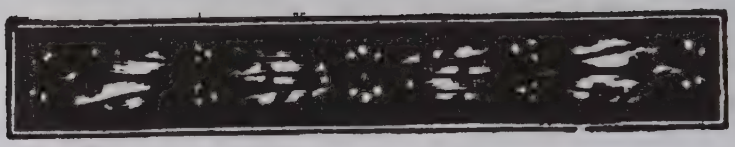
OF THE BRETHREN WHO DO NOT GO FAR OFF.

Let not the Brethren who go forth upon any errand, and intend to return that same day to the Monastery, presume to eat while abroad, even though invited to do so, unless perchance they have the Abbot's orders. If they do otherwise, let them be excommunicated.

CAPUT LII.

DE ORATORIO MONASTERII.

3 Apr. 3 Aug. 3 Dec. ORATORIUM hoc sit, quod dicitur: nec ibi quicquam aliud geratur, aut condatur. Expleto Opere Dei omnes cum summo silentio exeant, et agatur reverentia Deo; ut frater, qui forte sibi peculiariter vult orare, non impediatur alterius improbitate. Sed si alter vult sibi forte secretius orare, simpliciter intret et oret; non in clamosa voce, sed in lacrymis, et intentione cordis. Ergo qui simile opus non facit, non permittatur, expleto Opere Dei, remorari in Oratorio, sicut dictum est, ne alius impedimentum patiatur.



CHAPTER LII.

OF THE ORATORY OF THE MONASTERY.

LET the Oratory be what its name signifieth, and let nothing else be done or treated of there. When the Work of God is ended, let all go forth with exceeding great silence, and let respect be paid to the presence of God, in order that the Brother who wishes to pray privately, may not be hindered from so doing by the misconduct of another. If any other Brother should also wish to pray secretly, let him enter without ostentation and pray, not with a loud voice, but with tears and earnestness of heart. Therefore, let not any-one remain in the Oratory after the Work of God is ended, except for the purpose of prayer, lest he be a hindrance to others.

CAPUT LIII.

DE HOSPITIBUS SUSCIPIENDIS.

4 Apr. 4 Aug. 4 Dec. OMNES supervenientes hospites tamquam Christus suscipiantur, quia ipse dicturus est: "Hospes fui, et suscepistis me."[1] Et omnibus congruus honor exhibeatur, maxime tamen domesticis fidei, et peregrinis. Ut ergo nuntiatus fuerit hospes, occurratur ei a Priore vel a Fratribus, cum omni officio charitatis: et primitus orent pariter, et sic sibi socientur in pace. Quod pacis osculum non prius offeratur, nisi oratione præmissa, propter illusiones diabolicas. In ipsa autem salutatione omnis exhibeatur humilitas. Omnibus venientibus sive discedentibus hospitibus, inclinato capite, vel prostrato omni corpore in terra, Christus in eis adoretur, qui et suscipitur.

[1] Matth. xxv. 35.

CHAPTER LIII.

OF THE MANNER OF ENTERTAINING GUESTS.

LET all guests who come to the Monastery be entertained like Christ Himself, because He will say: "I was a stranger, and ye took Me in."[1] Let due honour be paid to all, especially to those who are of the household of the Faith, and to travellers. As soon, therefore, as a guest is announced, let the Prior or the Brethren go to meet him, with all show of charity. First let them pray together, and so be associated to each other in peace. The kiss of peace shall not be offered till after prayer, because of the illusions of the devil. And in the salutation itself let all humility be shown. By bowing the head or prostrating on the ground before all the guests who come or go,

Suscepti autem hospites ducantur ad orationem, et postea sedeat cum eis Prior, aut cui jusserit ipse. Legatur coram hospite lex divina, ut ædificetur, et post hæc omnis ei exhibeatur humanitas. Jejunium a Priore frangatur propter hospitem; nisi forte præcipuus sit ille dies jejunii, qui non possit violari. Fratres autem consuetudines jejuniorum prosequantur. Aquam in manibus Abbas hospitibus det; pedes hospitibus omnibus tam Abbas, quam cuncta congregatio lavet; quibus lotis, hunc versum dicant: "Suscepimus, Deus, misericordiam tuam, in medio templi tui."[1] Pauperum autem, et peregrinorum maxime, susceptio omni cura sollicite exhibeatur: quia in ipsis magis Christus suscipitur. Nam divitum terror ipse sibi exigit honorem.

5 Apr. 5 Aug. 5 Dec. Coquina Abbatis et hospitum per se sit, ut incertis horis supervenientes hospites, qui nunquam desunt Monasterio, non inquietent Fratres. In quam coquinam ingrediantur duo fratres ad annum, qui ipsum officium bene impleant. Quibus, ut indigent, solatia administrentur, ut absque murmuratione serviant: et iterum quando occupationem mi-

[1] Ps. xlvii. 10.

let Christ Who is received in their persons, be also adored in them.

When the guests have been received, let them be brought to prayer, and after that, the Prior, or any one whom he shall order, shall sit with them. Let the Divine Law be read before the guest, that he may be edified, and afterwards let all courtesy be shown him. For his sake, the Prior shall break the fast ordained by the Rule, unless perchance it be one of those special days, on which it cannot be broken.* The Brethren, however, shall keep their accustomed fast. Let the Abbot pour water on the hands of the guests, and let both him and the whole Community wash the feet of the same, after which they shall say this verse: "We have received Thy mercy, O God, in the midst of Thy temple."[1] But let the poor, and strangers especially, be diligently entertained with all care, because in them Christ is more truly received. For the simple fear of the rich doth beget them honour.

Let the kitchen for the Abbot and the guests stand apart, in order that the latter, who are never wanting in a monastery, may not dis-

* That is, a fast day appointed by the Church.

norem habent, exeant, ubi eis imperatur, in opera. Et non solum in ipsis, sed et in omnibus officiis Monasterii ista sit consideratio; ut quando indigent, solatia accommodentur eis: et iterum quando vacant, obediant imperanti.

Item et cellam hospitum habeat assignatam frater, cujus animam timor Dei possideat; qui sint lecti strati sufficienter, et domus Dei a sapientibus sapienter administretur. Hospitibus autem, cui non præcipitur, nullatenus societur neque colloquatur: sed si obviaverit aut viderit, salutatis humiliter, ut dictum est, et petita benedictione, pertranseat dicens sibi non licere colloqui cum hospite.

quiet the Brethren by their untimely arrivals. Into this kitchen let two Brothers, who can perform its duties well, enter for a year. They shall have assistance when they need it, in order that they may serve without murmuring. When they have less labour, let them go forth to work where they shall be appointed. And not only in these, but in all other offices of the Monastery, let a loving consideration be shown them, so that when they need help, it be given, and when they are without work, they obey and do what is commanded them.

Let the care of the guest-room be entrusted to a Brother, whose soul the fear of God possesseth. Let there be a sufficient number of beds there, and let the House of God be by wise men discreetly governed. By no means let any one, unless appointed thereunto, either mix with, or speak to the guests; but if he shall meet or see them, after humbly saluting and asking their blessing, he shall pass on, saying that it is not lawful for him to talk with a guest.

CAPUT LIV.

SI DEBET MONACHUS LITTERAS, VEL EULOGIAS SUSCIPERE.

6 Apr. 6 Aug. 6 Dec. NULLATENUS liceat Monacho nec a parentibus suis, nec a quoquam hominum, nec sibi invicem litteras, aut eulogias, vel quælibet munuscula accipere aut dare, sine præcepto Abbatis sui. Quod si etiam a parentibus suis ei quicquam directum fuerit, non præsumat suscipere illud, nisi prius indicatum fuerit Abbati. Quod si jusserit suscipi, in Abbatis sit potestate, cui illud jubeat dari: et non contristetur frater, cui forte directum fuerat, ut non detur occasio diabolo. Qui autem aliter præsumpserit, disciplinæ regulari subjaceat.

CHAPTER LIV.

WHETHER IT BE LAWFUL FOR A MONK TO RECEIVE LETTERS OR PRESENTS.

By no means let any Monk, without the Abbot's permission, receive from his parents or from anyone else, or give to another, letters, tokens, or any gifts whatsoever. And if anything be sent to him, even from his parents, let him not presume to receive it, unless it be first told the Abbot. If he order it to be received, it shall be in his power to appoint the person to whom it shall be given; and let not the Brother, to whom perchance it was sent, be grieved, lest an occasion be given to the devil. Whosoever shall presume to do otherwise, shall be subjected to regular discipline.

CAPUT LV.

DE VESTIMENTIS, ET CALCEAMENTIS FRATRUM.

7 Apr. 7 Aug. 7 Dec. VESTIMENTA fratribus secundum locorum qualitatem ubi habitant, vel aerum temperiem dentur, quia in frigidis regionibus amplius indigetur, in calidis vero minus. Hæc ergo consideratio penes Abbatem sit. Nos tamen mediocribus locis sufficere credimus Monachis per singulos cucullam et tunicam: cucullam in hyeme villosam; in æstate puram et vetustam, et scapulare propter opera: indumenta pedum, pedules et caligas. De quarum rerum omnium colore aut grossitudine non causentur Monachi, sed quales inveniri possunt in provincia, qua degunt, aut quod vilius comparari potest.

Abbas autem de mensura provideat, ut non

CHAPTER LV.

OF THE CLOTHES AND SHOES OF THE BRETHREN.

LET clothing be given to the Brethren suitable to the place where they live, and to the temperature of the air; because in cold countries more is needed, and in warm, less. The arrangement of all this shall be left to the discretion of the Abbot. Nevertheless we believe that for temperate places, it will be sufficient for each Monk to have a cowl and tunic; the cowl in winter to be of thicker stuff, but in summer finer and worn thin; also a scapular for work, and shoes and stockings to cover their feet. Let not the Monks find fault with the colour or coarseness of these things; they shall be such as can be procured in the country where they live, or bought at the cheapest rate.

sint curta ipsa vestimenta utentibus eis, sed mensurata. Accipientes nova, vetera semper reddant in præsenti, reponenda in vestiario propter pauperes. Sufficit enim Monacho duas tunicas et duas cucullas habere propter noctes, et propter lavare ipsas res. Jam quod supra fuerit, superfluum est, et amputari debet. Et pedules, et quodcumque est vetustum, reddant, dum accipiunt novum. Femoralia hi qui diriguntur in via, de vestiario accipiant: qui revertentes lota ibi restituant. Et cucullæ et tunicæ sint aliquanto his, quas habere soliti sunt, modice meliores; quas exeuntes in viam accipiant de vestiario, et revertentes restituant.

8 Apr. 8 Aug. 8 Dec. Stramenta autem lectorum sufficiant, matta, sagum, lena et capitale. Quæ tamen lecta frequenter ab Abbate scrutanda sunt, propter opus peculiare, ne inveniatur. Et si cui inventum fuerit, quod ab Abbate non acceperit, gravissimæ disciplinæ subjaceat. Et ut hoc vitium peculiare radicitus amputetur, dentur ab Abbate omnia quæ sunt necessaria: id est, cuculla, tunica, pedules, caligæ, bracile, cultellus, graphium, acus, mappula, tabulæ, ut omnis auferatur necessitatis excusatio. A quo tamen Abbate semper consideretur illa sententia Actuum Apostolorum: quia "dabatur singulis,

Let the Abbot take care of their dimensions, that they be not too short, but of a size suitable to those who wear them. On receiving new clothes, let them always give up the old ones at once, to be laid by in the wardrobe for the poor. For it is sufficient for a Monk to have two tunics and two cowls, as well for change at nights, as for the convenience of washing. Anything beyond this is superfluous and must be cut off. Also, they shall give back their shoes, and whatever is worn out, when they receive anything new. When sent on a journey, they shall receive drawers from the wardrobe, and on their return shall restore them washed clean. Let their cowls and tunics on such occasions be somewhat better than those they ordinarily use. They shall receive them on setting out, and restore them to the wardrobe on their return.

Let a straw mattress, a blanket, coverlet and pillow, suffice for their bedding. This the Abbot shall frequently examine, to prevent the vice of propriety or ownership; and if anyone be discovered to possess anything which he hath not received from the Abbot, let him be subjected to the severest correction. To root out this vice, let all things be given them by

prout cuique opus erat."[1] Ita ergo et Abbas consideret infirmitatem indigentium, et non malam voluntatem invidentium. In omnibus tamen judiciis suis Dei retributionem cogitet.

[1] Act. iv. 35.

the Abbot which shall be necessary, that is, a cowl, a tunic, shoes and stockings, a girdle, a knife, a pen, a needle, a handkerchief, and tablets, that all pretence of necessity may be taken away. However, let the Abbot always bear in mind that sentence from the Acts of the Apostles: "And distribution was made to every one according as he had need."[1] Let him, therefore, consider the infirmities of such as are in need, and pay no regard to the ill-will of the envious. In all his ordinances let him always think on the retribution of God.

CAPUT LVI.

DE MENSA ABBATIS.

9 Apr. 9 Aug. 9 Dec. MENSA Abbatis cum hospitibus et peregrinis sit semper. Quoties tamen minus sunt hospites, quos vult de fratribus vocare, in ipsius sit potestate. Seniorum autem unum, aut duos semper cum fratribus dimittendos procuret, propter disciplinam.

CHAPTER LVI.

OF THE ABBOT'S TABLE.

THE Abbot shall always take his meals with the guests and strangers. But as often as there are few guests, it shall be in his power to invite any of the Brethren he may choose. Let him take care, however, that one or two Seniors be always left with the Brethren, for the sake of discipline.

CAPUT LVII.

DE ARTIFICIBUS MONASTERII.

10 Apr. 10 Aug. 10 Dec. ARTIFICES, si sunt in Monasterio, cum omni humilitate et reverentia faciant ipsas artes, si tamen jusserit Abbas. Quod si aliquis ex eis extollitur pro scientia artis suæ, eo quod videatur aliquid conferre Monasterio, hic talis evellatur ab ipsa arte, et denuo per eam non transeat, nisi forte humiliato ei iterum Abbas jubeat.

Si quid vero ex operibus artificum venumdandum est, videant ipsi, per quorum manus transigenda sunt, ne aliquam fraudem præsumant inferre. Memorentur Ananiæ et Saphiræ:[1] ne forte mortem quam illi in corpore pertulerunt, hanc isti, vel omnes qui aliquam fraudem de rebus Monasterii fecerint, in anima

[1] Act. v. 1-10.

CHAPTER LVII.

OF THE ARTIFICERS OF THE MONASTERY.

If there be Artificers in the Monastery, let them exercise their crafts with all humility and reverence, provided the Abbot shall have ordered them. But if any of them be proud of the skill he hath in his craft, because he thereby seemeth to gain something for the Monastery, let him be removed from it, and not exercise it again, unless, after humbling himself, the Abbot shall permit him.

But if any of their work is to be sold, let those who make the bargain take heed and be guilty of no deception. Let them remember Ananias and Saphira,[1] lest they, or any who defraud the Monastery, should incur the death of their soul, as these did the death

patiantur. In ipsis autem pretiis non surripiat avaritiæ malum, sed semper aliquantulum vilius detur, quam a secularibus datur, ut in omnibus glorificetur Deus.

of their body. And in the prices themselves, let not the vice of avarice creep in, but let things always be sold somewhat cheaper than by Seculárs, that in all things God may be glorified.

CAPUT LVIII.

DE DISCIPLINA SUSCIPIENDORUM FRATRUM.

11 Apr. 11 Aug. 11 Dec. NOVITER veniens quis ad conversionem, non ei facilis tribuatur ingressus: sed sicut ait Apostolus: "Probate spiritus, si ex Deo sunt."[1] Ergo si veniens perseveraverit pulsans, et illatas sibi injurias, et difficultatem ingressus, post quatuor aut quinque dies visus fuerit patienter portare, et persistere petitioni suæ, annuatur ei ingressus, et sit in cella hospitum paucis diebus: postea sit in cella Novitiorum, ubi meditetur, et manducet, et dormiat.

Et senior ei talis deputetur, qui aptus sit ad lucrandas animas, et qui super eum omnino curiose intendat et sollicitus sit, si vere Deum quærit, et si sollicitus est ad opus Dei, ad

[1] 1 Joan. iv. 1.

CHAPTER LVIII.

OF THE MANNER OF RECEIVING BROTHERS TO RELIGION.

LET not an easy entrance be granted to one who cometh newly to Religious life, but, as the Apostle saith: "Try the Spirits if they be of God."[1] If, therefore, the new-comer persevere knocking, and continue for four or five days patiently to endure both the injuries offered to him and the difficulty made about his entrance, and persist in his petition; leave to enter shall then be granted him, and he shall be in the guest Hall for a few days. Afterwards he shall be in the Novitiate, where he shall meditate, and eat, and sleep.

Let a Senior who has the address of winning souls to God, be appointed to watch over

obedientiam, ad opprobria. Prædicentur ei omnia dura et aspera, per quæ itur ad Deum. Et si promiserit de stabilitatis suæ perseverantia, post duorum mensium circulum legatur ei hæc Regula per ordinem, et dicatur ei: Ecce lex, sub qua militare vis; si potes observare, ingredere: si vero non potes, liber discede. Si adhuc steterit, tunc ducatur in supradictam cellam Novitiorum, et iterum probetur in omni patientia.

Et post sex mensium circulum relegatur ei Regula, ut sciat ad quod ingreditur. Et si adhuc stat, post quatuor menses iterum relegatur ei eadem Regula. Et si habita secum deliberatione, promiserit se omnia custodire, et cuncta sibi imperata servare, tunc suscipiatur in congregatione, sciens lege Regulæ constitutum, quod ei ex illa die non liceat egredi de monasterio, nec collum excutere de sub jugo Regulæ, quam sub tam morosa deliberatione licuit ei recusare aut suscipere.

12 Apr. 12 Aug. 12 Dec. Suscipiendus autem, in Oratorio coram omnibus promittat de stabilitate sua, et conversione morum suorum, et obedientia, coram Deo et Sanctis ejus, ut si aliquando aliter fecerit, ab eo se damnandum sciat quem irridet. De qua promissione sua faciat petitio-

him narrowly and carefully, to discover whether he truly seeks God, and is eager for the Work of God, for obedience and for humiliation. Let all the rigour and austerity by which we tend towards God be laid before him. And if he promise stability and perseverance, at the end of two months, let the whole Rule be read to him, with the addition of these words: "Behold the law under which thou desirest to fight; if thou canst observe it, enter in; if thou canst not, freely depart." If he shall still persevere, let him then be brought back to the aforesaid cell of the Novices, and be again tried in all patience. After the lapse of six months, let the Rule be read to him again, that he may know unto what he has come. If he still persevere, after four months, let the same Rule be read to him once more. If he shall then promise, after due deliberation, to keep and observe all things commanded him, let him be received into the Community, knowing that he is from that time forward under the law of the Rule, so that he can neither leave the Monastery nor shake off the yoke of the Rule, which, after so long a deliberation, he might have accepted or refused.

And when they admit him to profession, he

nem ad nomen Sanctorum quorum Reliquiæ ibi sunt, et Abbatis præsentis. Quam petitionem manu sua scribat: aut certe, si non scit litteras, alter ab eo rogatus scribat; et ille Novitius signum faciat, et manu sua eam super altare ponat. Quam dum posuerit, incipiat ipse Novitius mox hunc versum: "Suscipe me, Domine, secundum eloquium tuum, et vivam: et non confundas me ab exspectatione mea."[1] Quem versum omnis congregatio tertio respondeat, adjungentes: "Gloria Patri." Tunc ipse frater Novitius prosternatur singulorum pedibus, ut orent pro eo, et jam ex illa hora in congregatione reputetur.

Res si quas habet, aut eroget prius pauperibus, aut facta solemniter donatione, conferat Monasterio, nihil sibi reservans ex omnibus: quippe qui ex illo die nec proprii corporis potestatem se habiturum sciat. Mox ergo in Oratorio exuatur rebus propriis quibus vestitus est, et induatur rebus Monasterii. Illa autem vestimenta, quibus exutus est, reponantur in vestiario conservanda, ut si aliquando, suadente diabolo, consenserit ut egrediatur de Monasterio

[1] Ps. cxviii. 116.

shall, in the presence of all, make a promise before God and His Saints, of stability, amendment of manners, and obedience, in order that if at any time he shall act contrariwise he may know that he shall be condemned by Him Whom he mocketh. He shall draw up the form of this promise in the name of the Saints whose relics are on the Altar, and of the Abbot there present. With his own hand shall he write it, or if he knoweth not how, another at his request shall write it for him, and the Novice shall put his mark to it, and lay it with his own hand upon the Altar.

After doing this, let him presently begin the verse: "Uphold me O Lord according to Thy Word, and I shall live, and let me not be confounded in my expectation."[1] Let the whole Community repeat this three times, adding at the end, "Glory be to the Father." Then let the new Brother cast himself at the feet of all, that they may pray for him, and from that hour he shall be counted as one of the Community. If he hath any property, he shall either first bestow it upon the poor, or, by a formal gift, hand it over to the Monastery, without any reserve for himself; because for

(quod absit), tunc exutus rebus Monasterii, projiciatur. Illam tamen petitionem, quam desuper altare Abbas tulit, non recipiat, sed in Monasterio reservetur.

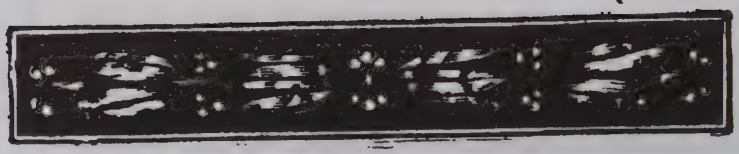
the future he must know that he hath not so much as power over his own body. Let him therefore presently, in the Oratory, be stripped of his own garments and be clothed in those of the Monastery. But the garments of which he is divested shall be kept in the wardrobe, that if (which God forbid) he should consent, by the persuasion of the devil, to leave the Monastery, he may be stripped of his habit and expelled. But he shall not have again, the writing of his profession which the Abbot received from him at the Altar; that shall be kept in the Monastery.

CAPUT LIX.

DE FILIIS NOBILIUM VEL PAUPERUM, QUI OFFERUNTUR.

13 Apr. 13 Aug. 13 Dec. Si quis forte de nobilibus offert filium suum Deo in Monasterio, si ipse puer minori ætate est, parentes ejus faciant petitionem quam supra diximus. Et cum oblatione ipsam petitionem et manum pueri involvant in palla altaris, et sic eum offerant. De rebus autem suis aut in præsenti petitione promittant sub jurejurando, quia nunquam per se, nunquam per suspectam personam, nec quolibet modo ei aliquando aliquid dent, aut tribuant occasionem habendi.

Vel certe, si hoc facere noluerint et aliquid offerre voluerint in eleemosynam Monasterio pro mercede sua, faciant ex rebus, quas dare



CHAPTER LIX.

OF THE SONS OF NOBLES, OR OF THE POOR THAT ARE OFFERED.

If any nobleman shall perchance offer his son to God in the Monastery, let the parents, if the child himself be under age, make the aforesaid promise for him, and together with the oblation* let them wrap that promise and the hand of the boy in the Altar Cloth, and thus dedicate him to God. But with regard to his property, they shall, in the said document, promise under oath, that they will never either give or furnish him with an occasion of having anything, either by themselves, or

* This was a host and a chalice in which there was some wine. The child held them in his hands during the ceremony of dedication. *Constit: Lanfranci. Cap. xviii.*

volunt Monasterio, donationem, reservato sibi (si ita voluerint) usufructuario. Atque ita omnia obstruantur, ut nulla suspicio remaneat puero, per quam deceptus perire possit (quod absit), quod experimento didicimus. Similiter autem et pauperiores faciant. Qui vero ex toto nihil habent, simpliciter petitionem faciant, et cum oblatione offerant filium suum coram testibus.

by any other person or means whatsoever. If they will not do this, but wish to offer something as an alms to the Monastery, by way of acknowledgment, let them make a donation of whatever they please, and reserve the income of it to themselves during life. Let matters be so managed that no expectation remain with the child, whereby being deceived he may perish, (which God forbid), as we have learnt by experience in the case of others. Let those who are poorer act in the same way. But such as have nothing whatever, shall simply make the promise, and with the oblation give up their son, before witnesses.

CAPUT LX.

DE SACERDOTIBUS, QUI VOLUERINT IN MONASTERIO HABITARE.

14 Apr. 14 Aug. 14 Dec. Si quis de ordine Sacerdotum in Monasterio se suscipi rogaverit, non quidem ei citius assentiatur: tamen si omnino perstiterit in hac petitione, sciat se omnem Regulæ disciplinam servaturum nec aliquid ei relaxabitur, ut sit, sicut scriptum est: "Amice, ad quid venisti?"[1] Concedatur ei tamen post Abbatem stare, et benedicere, aut Missam tenere; si tamen jusserit ei Abbas. Sin alias, nullatenus aliqua præsumat, sciens se disciplinæ regulari subditum, et magis humilitatis exempla omnibus det.

Si forte ordinationis aut alicujus rei causa

[1] Matth. xxvi. 50.

CHAPTER LX.

OF PRIESTS WHO DESIRE TO DWELL IN THE MONASTERY.

If any one of the priestly order shall request to be received into the Monastery, let not permission be speedily granted even unto him. However, if he shall still persist in his request, let him know that he will have to keep all the discipline appointed by the Rule, and that no relaxation will be made in his favour, according to that which is written: "Friend, for what art thou come?"[1] Nevertheless he shall be allowed to stand next after the Abbot, to give the blessing, and to say Mass, provided the Abbot order him. Otherwise he shall presume to do nothing, knowing that he is subject to regular discipline, and particularly obliged to give unto

fuerit in Monasterio, illum locum attendat, quando ingressus est in Monasterium, non illum, qui ei pro reverentia Sacerdotii concessus est. Clericorum autem si quis eodem desiderio Monasterio sociari voluerit, loco mediocri collocetur, et ipsum tamen, si promittit de observatione Regulæ, vel propria stabilitate.

all examples of humility. If his position in the Monastery shall have been given to him on account of his Order, or for any other reason whatsoever, let him remember that his true place is the one fixed by the time of his entrance, and not that which was yielded to him out of reverence for his Priesthood. But if any Cleric shall likewise desire to be admitted into the Monastery, let him be put in a middle rank, but only on condition that he promise observance of the Rule and stability in it.

CAPUT LXI.

DE MONACHIS PEREGRINIS, QUALITER SUSCIPIANTUR.

15 Apr. 15 Aug. 15 Dec. Si quis Monachus peregrinus de longinquis provinciis supervenerit, si pro hospite voluerit habitare in Monasterio, et contentus fuerit consuetudine loci quam invenerit, et non forte superfluitate sua perturbat Monasterium, sed simpliciter contentus est quod invenerit, suscipiatur quanto tempore cupit. Si quæ tamen rationabiliter et cum humilitate charitatis reprehendit aut ostendit, tractet Abbas prudenter, ne forte eum propter hoc ipsum Dominus direxerit. Si vero postea voluerit stabilitatem suam firmare, non renuatur talis voluntas, et maxime, quia tempore hospitalitatis potuit ejus vita dignosci.

CHAPTER LXI.

OF MONKS THAT ARE STRANGERS, HOW THEY ARE TO BE RECEIVED.

If any Monk who is a stranger shall come from distant places and desire to dwell in the Monastery as a guest, and being content with the customs he findeth there, doth not trouble the Monastery by his superfluous wants, but is satisfied with what he findeth, let him be entertained for as long a time as he desireth. And if he reasonably, and with loving humility, reprehend or point out any abuse, let the Abbot prudently take notice of what he saith; for the Lord hath perchance sent him for that very reason. But if, after a time, he should desire to take up his abode there, let him not be refused; especially since they had ample opportunities for dis-

16 Apr. 16 Aug. 16 Dec. Quod si superfluus, aut vitiosus inventus fuerit tempore hospitalitatis, non solum non debet sociari corpori Monasterii, verum etiam dicatur ei honeste ut discedat, ne ejus miseria etiam alii vitientur. Quod si non fuerit talis qui mereatur projici, non solum si petierit suscipiatur Congregationi sociandus, verum etiam suadeatur ut stet, ut ejus exemplo alii erudiantur, et quia in omni loco uni Domino servitur, et uni Regi militatur.

Quem etiam si talem esse perspexerit Abbas, liceat eum in superiore aliquantulum constituere loco. Non solum autem Monachum, sed etiam de supradictis gradibus Sacerdotum vel Clericorum, stabilire potest Abbas in majori, quam ingreditur loco, si ejus talem prospexerit esse vitam. Caveat autem Abbas, ne aliquando de alio noto Monasterio Monachum ad habitandum suscipiat, sine consensu Abbatis ejus, aut litteris commendatitiis; quia scriptum est: "Quod tibi non vis fieri, alteri ne faceris."[1]

[1] Matth. vii. 12.

covering his manner of life, during the time he lived among them as a guest.

If, however, during that time he was found troublesome or faulty, not only shall he not be incorporated with the Community, but even be told with all civility to depart, lest others should be corrupted by his bad behaviour. But if he doth not deserve to be sent away, not only let him be received into the society of the Community, when he makes the request, but let him even be persuaded to stay, that by his example others may be instructed; because in every place we serve one God, and fight under one King.

The Abbot may also put him in a somewhat higher rank, if he shall find him well deserving of it. And not only may he exalt a Monk to a higher place than is his due, but also any of the aforesaid Priests or Clerics, if their lives be such as to deserve it. Let him, however, beware never at any time to receive a Monk into his Community from a known Monastery, without the consent of his Abbot, or letters of commendation from him, because it is written: "What thou wilt not have done to thyself, do not thou to another."[1]

CAPUT LXII.

DE SACERDOTIBUS MONASTERII.

17 Apr. 17 Aug. 17 Dec. SI quis Abbas sibi Presbyterum, vel Diaconum ordinare petierit, de suis eligat qui dignus sit Sacerdotio fungi. Ordinatus autem caveat elationem aut superbiam; nec quicquam præsumat, nisi quod ei ab Abbate præcipitur, sciens se multo magis disciplinæ regulari subditum. Nec occasione Sacerdotii obliviscatur Regulæ obedientiam et disciplinam, sed magis ac magis in Domino proficiat.

Locum vero illum semper attendat, quo ingressus est Monasterium, præter officium altaris, et si forte electio Congregationis et voluntas Abbatis pro vitæ merito eum promovere voluerit: qui tamen regulam a Decanis,

CHAPTER LXII.

OF THE PRIESTS OF THE MONASTERY.

If any Abbot desire to have a Priest or Deacon promoted to Holy Orders, let him choose from his Monks, one who is worthy to fill the office of Priesthood. But let him that is ordained beware of haughtiness and pride, and presume not to do anything except what is ordered by the Abbot; well aware, that he is now much more subject to the discipline of the Rule. Let him not, by reason of his Priesthood, forget the obedience and discipline of the Rule, but rather strive to advance more and more in the service of God.

He shall, however, take his rank from the time he entered the Monastery, except in his office at the Altar, and also, in case the Com-

vel Præpositis constitutam sibi servandam sciat; quod si aliter præsumpserit, non ut sacerdos, sed ut rebellis judicetur. Et sæpe admonitus si non correxerit, etiam Episcopus adhibeatur in testimonium. Quod si nec sic emendaverit, clarescentibus culpis, projiciatur de Monasterio; si tamen talis fuerit ejus contumacia, ut subdi aut obedire Regulæ nolit.

munity's choice and the Abbot's desire be to advance him higher for his holiness of life. He must, nevertheless, observe the rules prescribed by the Deans or Provosts, and if he presume to act contrariwise, he shall be judged, not as a Priest, but as a rebel. If after frequent admonitions he do not amend, the Bishop shall be informed of his behaviour. If even after this he grow not better, and his faults become notorious, he shall be thrust out of the Monastery, provided his disobedience be such that he will not submit and obey the Rule.

CAPUT LXIII.

DE ORDINE CONGREGATIONIS.

18 Apr. 18 Aug. 18 Dec. ORDINES suos in Monasterio ita conservent, ut conversionis tempus et vitæ meritum discernit, vel ut Abbas constituerit. Qui Abbas non conturbet gregem sibi commissum, nec quasi libera utens potestate, injuste disponat aliquid: sed cogitet semper, quia de omnibus judiciis et operibus suis redditurus est Deo rationem. Ergo secundum ordines quos constituerit, vel quos habuerint ipsi fratres, sic accedant ad Pacem, ad Communionem, ad Psalmum imponendum, in Choro standum. Et in omnibus omnino locis ætas non discernatur in ordine, nec præjudicet; quia Samuel et Daniel pueri Presbyteros judicaverunt.[1]

[1] 1 Reg. vii. 15.—Daniel. xiii. 51, et seq.

CHAPTER LXIII.

OF THE ORDER OF THE COMMUNITY.

THE Brethren shall hold that rank in the Monastery which is fixed for them by the time of their coming to Religion, by the merit of their life, or by the appointment of the Abbot. And let not the Abbot disquiet the flock committed to him, nor, as it were by an arbitrary use of power, arrange anything unjustly; but let him always consider that he is to give an account to God of all his judgments and of all his works.

Therefore, let the Brethren receive the Pax, approach to Communion, intone a psalm, and stand in choir, according to that order which he shall appoint, or which they hold among themselves. In all places without exception, let not order be decided by age, neither let it

Ergo exceptis iis, quos (ut diximus) altiori consilio Abbas prætulerit, vel degradaverit certis ex causis, reliqui omnes, ut convertuntur, ita sint, ut, verbi gratia, qui secunda diei hora venerit in Monasterium, juniorem se noverit esse illo qui prima hora diei venit, cujuslibet ætatis aut dignitatis sit. Pueris vero per omnia ab omnibus disciplina teneatur.

19 Apr. 19 Aug. 19 Dec. Juniores ergo Priores suos honorent: Priores vero juniores diligant. In ipsa autem appellatione nominum nulli liceat alium puro nomine appellare; sed Priores juniores suos fratres nominent, juniores autem Priores suos "Nonnos"* vocent, quod intelligitur paterna reverentia. Abbas autem, quia vices Christi agere videtur, Domnus et Abbas vocetur: non sua assumptione, sed honore et amore Christi. Ipse autem cogitet, et sic se exhibeat ut dignus sit tali honore.

Ubicumque autem sibi obviant fratres, junior a Priore benedictionem petat. Transeunte majore, junior surgat et det ei locum sedendi. Nec præsumat junior consedere, nisi ei præcipiat senior suus: ut fiat quod scriptum est: "Honore invicem prævenientes."[1] Pueri

[1] Rom. xii. 10.

be a prejudice to any man; for Samuel and Daniel, though mere youths, sat in judgment upon the Elders. With the exception, therefore, of those whom for special reasons the Abbot shall advance or lower, let all the rest keep the order of their entrance into Religion. For example: He who cometh at the second hour of the day must know that he is lower in the Monastery than the man who came at the first hour, no matter what his age or dignity may be. But with regard to children, let them be kept under discipline on all occasions, by all indiscriminately.

Let the Juniors, therefore, honour their Seniors, and the Seniors love the Juniors. But in addressing each other by name, no one shall call another by his simple name; let the Seniors call the Juniors Brothers, and let the Juniors call the Seniors, "Reverend Fathers."* But because the Abbot representeth the person of Christ, he shall be called "Domnus," and "Abbot," not as if he took this title upon himself, but out of honour and love for Christ. Let him re-

* *Nonnos* is a Latinized Egyptian word, which may be rendered into English by "Reverend Fathers."

parvuli, vel adolescentes, in Oratorio vel ad mensam, cum disciplina ordines suos consequantur. Foris autem vel ubiubi, custodiam habeant et disciplinam, usque dum ad intelligibilem ætatem perveniant.

member to conduct himself in such a way, as to be worthy of so great honour.

Wheresoever the Brethren meet each other, let the Junior ask a blessing from the Senior. When the Senior passeth by, let the Junior rise, and give place to him to sit down. Nor shall the Junior presume to sit with him, unless his Senior bid him do so, in order to accomplish that which is written: "In honour preventing one another."[1] Little children, or youths, shall keep their respective places in the Oratory or at table with due discipline. Elsewhere, careful watch shall be kept over them, till they come to the age of understanding, in order to ensure their good behaviour.

CAPUT LXIV.

DE ORDINANDO ABBATE.

20 Apr. 20 Aug. 20 Dec. In Abbatis ordinatione illa semper consideretur ratio, ut hic constituatur, quem sibi omnis concors Congregatio, secundum timorem Dei, sive etiam pars quamvis parva Congregationis, saniori consilio elegerit. Vitæ autem merito, et sapientiæ doctrina eligatur, qui ordinandus est, etiam si ultimus fuerit in ordine Congregationis. Quod si etiam omnis Congregatio vitiis suis (quod quidem absit) consentientem personam pari consilio elegerit, et vitia ipsa aliquatenus in notitiam Episcopi (ad cujus Diœcesim pertinet locus ipse) vel Abbatibus, aut Christianis vicinis claruerint, prohibeant pravorum prævalere consensum, et domui Dei dignum constituant dispensatorem;

CHAPTER LXIV.

OF THE ELECTION OF THE ABBOT.

In the election of an Abbot let the following method always be observed; that he be constituted Abbot whom either the whole Community by common consent shall elect in the fear of God, or whom a part of the same, though few in number, shall choose with greater wisdom and discretion. Let him who is to be raised to this dignity be chosen on account of his virtuous life, his learning, and his wisdom; even though he be the last in the Community. But although the entire Community (which God forbid) shall with one accord choose a man who supports them in their evil practices, and these, by some means become known to the Bishop in whose

scientes, pro hoc se recepturos mercedem bonam, si illud caste et zelo Dei faciant, sicut e contrario peccatum, si negligant.

21 Apr. 21 Aug. 21 Dec. Ordinatus autem Abbas cogitet semper quale onus suscepit, et cui redditurus est rationem villicationis suæ; sciatque sibi oportere prodesse magis, quam præesse. Oportet ergo eum esse doctum in lege divina, ut sciat unde proferat nova et vetera:[1] castum, sobrium, misericordem; et semper superexaltet misericordiam judicio, ut idem ipse consequatur. Oderit vitia, diligat fratres.

In ipsa autem correctione prudenter agat, et ne quid nimis; ne dum nimis eradere cupit æruginem, frangatur vas; suaque fragilitate semper suspectus sit, memineritque calamum quassatum non conterendum.[2] In quibus non dicimus, ut permittat nutriri vitia, sed prudenter et cum charitate ea amputet, prout viderit cuique expedire, sicut jam diximus; et studeat plus amari, quam timeri. Non sit turbulentus et anxius, non sit nimius et obstinatus, non zelotypus et nimis suspiciosus, quia nunquam requiescet.

In ipsis imperiis suis sit providus et consideratus, sive secundum Deum, sive secundum

[1] Matth. xiii. 52. [2] Isai. xlii. 3.

diocese that place is situated, or to the Abbots, or to the neighbouring Christians; let them nullify the election of these wicked men, and appoint a worthy steward over the House of God; knowing that for this they shall receive a good reward, if they do it with a good intention, and for the love of God; and, on the contrary, that they sin if they neglect to do so. When once established in his office, let the Abbot always reflect how weighty a burthen he hath taken upon himself, and unto Whom he must give an account of his stewardship. Let him also know that it is more becoming in him to do good unto others, than to hold sway over them. He must therefore be learned in the Divine Law, that he may know whence to "bring forth new things and old;"[1] he must be chaste, sober, and merciful, and always prefer mercy to justice, that he himself may obtain mercy. He shall hate vice, and love the Brethren. Even in his corrections he shall act with prudence, and be guilty of no excess, lest, while too eagerly scouring off the rust, the vessel itself be broken. Let him ever bear in mind his own frailty, and remember that "the bruised reed must not be broken."[2]

seculum sint. Opera quæ injungit, discernat ac temperet, cogitans discretionem sancti Jacob, dicentis: "Si greges meos plus in ambulando fecero laborare, morientur cuncti una die."[1] Hæc ergo aliaque testimonia discretionis matris virtutis sumens, sic omnia temperet, ut sit quod et fortes cupiant, et infirmi non refugiant. Et præcipue, ut præsentem Regulam in omnibus conservet; ut, dum bene ministraverit, audiat a Domino, quod servus bonus, qui erogavit triticum conservis suis in tempore suo: "Amen dico vobis, ait, super omnia bona sua constituet eum."[2]

[1] Genes. xxxiii. 13. [2] Matth. xxiv. 47.

By this, we do not mean that he should allow vices to grow up, but, as we have said before, with prudence and charity, seek to root them out in such a way as shall be expedient for each case; and let his aim be rather to excite love, than to inspire fear. He must observe a calmness in his ways, and be not full of care; neither let him be over exacting, nor head-strong, nor jealous, nor over suspicious, for then he will never be at rest. Even in what he orders, whether it pertain to God or to temporal matters, let him be prudent and considerate. Let him be discreet and moderate in the works which he enjoins, bearing in mind the discretion of holy Jacob who said; "If I shall cause my flocks to be over driven, they will all die in one day."[1] Therefore, adopting these and the like principles of discretion, which is the mother of all virtues, let him so temper all things that the strong may have somewhat to strive after, and the weak, nought from which they may flee away. Especially let him observe this present rule in all things, that after having ministered well, he may hear from the Lord what the good servant heard, who gave corn to his fellow servants in due time: "Amen, I say unto you, over all his goods will he place him."[2]

CAPUT LXV.

DE PRÆPOSITO MONASTERII.

22 Apr. 22 Aug. 22 Dec. SÆPIUS quidem contingit, ut per ordinationem Præpositi scandala gravia in Monasteriis oriantur, dum sint aliqui maligno spiritu superbiæ inflati, qui æstimantes se secundos Abbates esse, assumentes sibi tyrannidem, scandala nutriunt, dissensiones in Congregatione faciunt, et maxime in illis locis, ubi ab eodem Sacerdote, vel ab eisdem Abbatibus qui Abbatem ordinant, ab ipsis etiam et Præpositus ordinatur. Quod quam sit absurdum facile advertitur, quia ab ipso initio ordinationis materia ei datur superbiendi, dum ei suggeritur a cogitationibus suis, exutum eum esse a potestate Abbatis sui, quia ab ipsis est ordinatus, a quibus et Abbas. Hinc suscitantur invidiæ, rixæ, detractiones, æmulationes,

CHAPTER LXV.

OF THE PREPOSITUS OR PROVOST OF THE MONASTERY.

It often happens that by the appointment of a Provost,* great scandals arise in Monasteries; because some, so appointed, being puffed up with the malignant spirit of pride, and esteeming themselves to be second Abbots, take upon themselves to tyrannize over others, to foster scandals, and to promote dissensions in the Community; and especially in those places where the Provost is instituted by the same Bishops or Abbots as the Abbot himself. How foolish this custom is, may easily be perceived; for a handle for pride is given to the Provost from the very beginning of his

* This corresponds to our Prior. St. Benedict uses *Praepositus* and *Prior* synonymously.

dissensiones, exordinationes; et dum contraria sibi invicem Abbas Præpositusque sentiunt, et ipsorum necesse est sub hac dissensione animas periclitari; et ii qui sub ipsis sunt, dum adulantur partibus, eunt in perditionem. Cujus periculi malum illos respicit in capite, qui talibus in ordinatione se fecerunt auctores. Ideoque nos prævidemus expedire propter pacis charitatisque custodiam, in Abbatis pendere arbitrio ordinationem Monasterii sui. Et si potest fieri, per Decanos ordinetur (ut antea disposuimus) omnis utilitas Monasterii, prout Abbas disposuerit: ut dum pluribus committitur, unus non superbiat.

23 Apr. 23 Aug. 23 Dec. Quod si aut locus expetit, aut Congregatio petierit rationabiliter cum humilitate, et Abbas judicaverit expedire, quemcumque elegerit Abbas, cum consilio fratrum timentium Deum, ordinet ipse sibi Præpositum. Qui tamen Præpositus illa agat cum reverentia quæ ab Abbate suo ei injuncta fuerint, nihil contra Abbatis voluntatem, aut ordinationem faciens: quia quantum prælatus est cæteris, tantum eum oportet sollicite observare præcepta Regulæ.

Qui Præpositus, si repertus fuerit vitiosus, aut elatione deceptus superbiæ, aut contemptor

appointment, because his thoughts suggest to him that he is now released from the power of his Abbot, since he is instituted by the very persons by whom the Abbot himself is instituted. Hence arise envy, quarrels, detractions, rivalries, dissensions, and disorders; and while the Abbot and Provost are at variance with each other, it must of necessity follow, that their souls are imperilled during this dissension; those also who are under their charge run to destruction by adhering, some to one side, and some to the other. The sin of this danger lieth principally upon those who were the authors of such an appointment. Therefore, we foresee that it is expedient for the preservation of peace and charity, that the entire government of the Monastery depend upon the will of the Abbot. As we have before arranged, let all the business of the Monastery be transacted, if possible, by the Deans, according as the Abbot shall have determined, in order that, many being sharers in the same office, no one may become proud.

But if either the circumstances of the place require a Provost, or the Community with reason and humility ask for one, and the Abbot think it expedient, he shall with the

sanctæ Regulæ fuerit comprobatus, admoneatur verbis usque quater: si non emendaverit, adhibeatur ei correctio disciplinæ regularis. Quod si neque sic correxerit, tunc dejiciatur de ordine Præposituræ, et alius, qui dignus est, in loco ejus subrogetur. Quod si et postea in Congregatione quietus et obediens non fuerit, etiam de Monasterio expellatur. Cogitet tamen Abbas, se de omnibus judiciis Deo redditurum rationem, ne forte invidiæ aut zeli flamma urat animam.

advice of such of the Brethren as have the fear of God before them, nominate and appoint one himself. Let the Provost do with reverence what shall be enjoined him by the Abbot, in no way going against his will or ordinance; because the higher he is advanced above the rest, the more carefully ought he to observe all the precepts of the Rule. If the Provost be found viciously inclined, or deceived by the haughtiness of pride, or a contemner of the Holy Rule, let him be warned by word of mouth four times; if he do not amend, let the correction of regular discipline be applied to him. If with this he do not grow better, he shall be deposed from the dignity of the Provostship, and a worthier man put in his place. If after this he be not quiet and obedient in the community, let him be expelled from the Monastery. The Abbot shall nevertheless bear in mind, that for all his judgments he shall have to give an account to God, lest perchance his soul be misled by a mistaken zeal of envy and jealousy.

CAPUT LXVI.

DE OSTIARIO MONASTERII.

24 Apr. 24 Aug. 24 Dec. AD portam Monasterii ponatur senex sapiens, qui sciat accipere responsum et reddere; cujus maturitas eum non sinat vagari. Qui Portarius cellam debet habere juxta portam, ut venientes semper præsentem inveniant, a quo responsum accipiant. Et mox ut aliquis pulsaverit aut pauper clamaverit, "Deo gratias" respondeat, aut benedicat; et cum omni mansuetudine timoris Dei reddat responsum festinanter, cum fervore charitatis. Qui Portarius, si indiget solatio, juniorem fratrem accipiat.

Monasterium autem (si fieri potest) ita debet construi, ut omnia necessaria, id est, aqua, molendinum, hortus, pistrinum, vel artes diversæ intra Monasterium exerceantur, ut

CHAPTER LXVI.

OF THE PORTER OF THE MONASTERY.

At the gate of the Monastery, let there be stationed a wise old man, who knows how to receive and to give an answer, and whose ripeness of age will not suffer him to wander from his post. He ought to have a cell near the gate, that such as come may always find him at hand, ready to give them an answer.

As soon as any one shall knock, or a poor man cry for aid, let him presently answer: "Thanks be to God," or invoke a blessing; and with all mildness of the fear of God, let him reply speedily in the fervour of charity. If he need help, he shall have a junior Brother with him. The Monastery ought, if possible, to be so constructed as to contain within itself

non sit necessitas Monachis vagandi foras; quia omnino non expedit animabus eorum. Hanc autem Regulam sæpius volumus in Congregatione legi, ne quis fratrum de ignorantia se excuset.

all necessaries, that is, water, a mill, a garden, and a bakehouse; also that the various crafts be exercised within it, so that there be no occasion for Monks to go abroad, because it is in no wise expedient for their souls. We wish this rule to be frequently read in the Community, that no one may excuse himself on the score of ignorance.

CAPUT LXVII.

DE FRATRIBUS IN VIA DIRECTIS.

25 Apr. 25 Aug. 25 Dec. DIRIGENDI fratres in via, omnium fratrum, vel Abbatis orationi se commendent: et semper ad orationem ultimam Operis Dei commemoratio omnium absentium fiat. Revertentes autem de via fratres, ipso die quo redeunt, per omnes canonicas horas, dum expletur Opus Dei, prostrati solo Oratorii ab omnibus petant orationem propter excessus, ne quid forte subripuerit in via visus, aut auditus malæ rei, aut otiosi sermonis. Nec præsumat quisquam aliis referre quæcumque foris Monasterium viderit aut audierit, quia plurima destructio est. Quod si quis præsumpserit, vindictæ regulari subjaceat. Similiter, et qui præsumpserit claustra Monas-

CHAPTER LXVII.

OF BRETHREN WHO ARE SENT ON A JOURNEY.

Let those who are to be sent on a journey commend themselves to the prayers of all the Brethren and of the Abbot, and always at the last prayer of the Work of God let a commemoration be made of all the absent. When they come back, they shall, on the very day of their return, lie prostrate on the ground of the Oratory during all the Canonical Hours, while the Work of God is being fulfilled, and beg the prayers of all, on account of the faults they may have committed on the way, by sight or hearing, or by idle discourse. Let no one presume to relate unto others what he has seen or heard outside the Monastery; because therefrom arise many evil consequences. If any one shall

terii egredi vel quocumque ire, vel quidpiam quamvis parvum sine Abbatis jussione facere.

presume to do so, let him be liable to the penalty prescribed by the Rule. In like manner shall he be punished who shall presume to break the enclosure of the Monastery, or go anywhere, or do anything, how trifling soever, without leave of the Abbot.

CAPUT LXVIII.

SI FRATRI IMPOSSIBILIA INJUNGANTUR.

26 Apr. 26 Aug. 26 Dec. Si cui fratri aliqua forte gravia aut impossibilia injunguntur, suscipiat quidem jubentis imperium cum omni mansuetudine et obedientia. Quod si omnino virium suarum viderit pondus excedere, impossibilitatis suæ causas ei qui sibi præest patienter et opportune suggerat, non superbiendo, aut resistendo, vel contradicendo. Quod si post suggestionem suam in sua sententia Prioris imperium perduraverit, sciat junior ita sibi expedire, et ex charitate confidens de adjutorio Dei, obediat.

CHAPTER LXVIII.

IF A BROTHER BE ORDERED TO DO IMPOSSIBILITIES.

If any hard or impossible commands be enjoined a Brother, let him receive the injunctions of him who biddeth him with all mildness and obedience. But if he shall see that the burthen altogether exceedeth the measure of his strength, let him patiently and in due season state the cause of this inability unto his Superior, without manifesting any pride, resistance, or contradiction. If after his suggestion, the Prior shall still persist in his command, let the Brother know that it is for his good, and trusting in the assistance of God, let him obey through love for Him.

CAPUT LXIX.

UT IN MONASTERIO NON PRÆSUMAT ALTER ALTERUM DEFENDERE.

27 Apr. 27 Aug. 27 Dec. SUMMOPERE præcavendum est, ne quavis occasione præsumat alter alterum defendere Monachum in Monasterio, aut quasi tueri, etiamsi qualibet consanguinitatis propinquitate jungantur. Nec quolibet modo id a Monachis præsumatur, quia exinde gravissima occasio scandalorum oriri potest. Quod si quis hæc transgressus fuerit, acrius coerceatur.

CHAPTER LXIX.

THAT NO ONE PRESUME TO DEFEND ANOTHER IN THE MONASTERY.

SPECIAL care must be taken, that on no occasion one Monk presume to uphold or defend another in the Monastery, even though they be very near of kin. In no way whatsoever let any Monk presume to do this, because exceeding great occasion of scandal may arise from thence. If anyone shall transgress in this point, let him be severely punished.

CAPUT LXX.

UT NON PRÆSUMAT QUISQUAM ALIQUEM PASSIM CÆDERE AUT EXCOMMUNICARE.

28 Apr. 28 Aug. 28 Dec. Ut vitetur in Monasterio omnis præsumptionis occasio, ordinamus atque constituimus, ut nulli liceat quemquam fratrum suorum excommunicare aut cædere, nisi cui potestas ab Abbate data fuerit. Peccantes autem coram omnibus arguantur, ut cæteri metum habeant. Infantibus vero usque ad quintum decimum annum ætatis, disciplinæ diligentia sit, et custodia adhibeatur ab omnibus: sed et hoc cum omni mensura et ratione. Nam in fortiori ætate qui præsumpserit aliquatenus sine præcepto Abbatis, vel in ipsis infantibus sine discretione exarserit, disciplinæ regulari subjaceat, quia scriptum est: "Quod tibi non vis fieri, alii ne feceris."[1]

[1] Tob. iv. 16.

CHAPTER LXX.

THAT NO ONE PRESUME TO STRIKE OR EXCOMMUNICATE ANOTHER.

That every occasion of presumption may be avoided in the Monastery, we ordain and decree, that no one, unless the Abbot hath given him authority, shall be allowed to excommunicate or to strike any of his Brethren. Such as trespass in this respect shall be reprehended in the presence of all, that the rest may be inspired with fear. But let all have strict discipline and care over children, until their fifteenth year; yet this also must be done with moderation and discretion. For he who shall, without the Abbot's leave, presume to chastise such as are above that age, or to be unduly severe even towards the children, shall be liable to regular discipline, because it is written: "What thou wouldst not have done to thyself, do not thou unto another."[1]

CAPUT LXXI.

UT OBEDIENTES SINT SIBI INVICEM FRATRES.

29 Apr. 29 Aug. 29 Dec. OBEDIENTIÆ bonum non solum Abbati, exhibendum est ab omnibus, sed etiam sibi invicem ita obediant fratres, scientes se per hanc obedientiæ viam ituros ad Deum. Præmisso ergo Abbatis, aut Præpositorum qui ab eo constituuntur imperio, (cui non permittimus privata imperia præponi), de cætero omnes juniores Prioribus suis omni charitate et sollicitudine obediant. Quod si quis contentiosus reperitur, corripiatur.

Si quis autem pro quavis minima causa, ab Abbate vel a quocumque Priore suo corripiatur quolibet modo; vel si leviter senserit animum Prioris cujuscumque contra se iratum, vel commotum, quamvis modice, mox sine mora tamdiu prostratus in terra ante pedes ejus jaceat satis-

CHAPTER LXXI.

THAT THE BRETHREN BE OBEDIENT TO EACH OTHER.

THE service of obedience is not to be rendered to the Abbot only, but the Brethren shall also mutually obey each other, knowing that by this path of obedience they shall go unto God. Therefore, when the command of the Abbot, or of other Superiors constituted by him, have been first obeyed, (to which we suffer no private orders to be preferred), the Juniors shall obey their Seniors with all charity and diligence. If anyone be found contentious, let him be rebuked.

But if a Brother be rebuked for even the least thing by the Abbot, or by any of his Seniors; or if he shall perceive that the mind of his Senior is even slightly, be it never so little, moved against him, he shall, without

faciens, usque dum benedictione sanetur illa commotio. Quod si quis contempserit facere, aut si contumax fuerit, de Monasterio expelliatur.

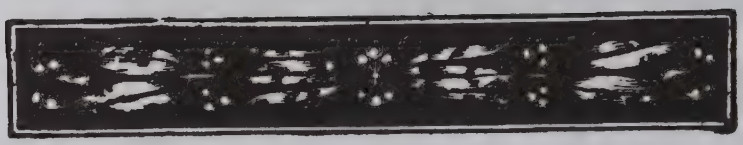
delay, prostrate himself at his feet, and remain there till that commotion be appeased and he receive a blessing. If anyone be too proud to do this, let him be liable either to corporal punishment, or if he prove contumacious, let him be expelled from the Monastery.

CAPUT LXXII.

DE ZELO BONO, QUEM DEBENT HABERE MONACHI.

30 Apr. 30 Aug. 30 Dec. SICUT est zelus amaritudinis malus, qui separat a Deo, et ducit ad infernum: ita est zelus bonus, qui separat a vitiis, et ducit ad Deum et ad vitam æternam. Hunc ergo zelum ferventissimo amore exerceant Monachi, id est, ut "honore se invicem præveniant."[1] Infirmitates suas sive corporum sive morum patientissime tolerent: obedientiam sibi certatim impendant. Nullus quod sibi utile judicat sequatur, sed quod magis alii. Charitatem fraternitatis casto impendant amore; Deum timeant; Abbatem suum sincera et humili charitate diligant; Christo omnino nihil præponant, qui nos pariter ad vitam æternam perducat. Amen.

[1] Rom. xii. 10.



CHAPTER LXXII.

OF THE GOOD ZEAL WHICH MONKS OUGHT TO HAVE.

As there is a zeal of bitterness which separateth from God, and leadeth to hell, so there is a good zeal, which separateth from vices and leadeth to God and life everlasting. Let Monks, therefore, exercise this zeal with most fervent love; that is to say, let them "in honour prevent one another."[1] Let them bear patiently with each other's infirmities, whether of body or of mind, and contend with one another in the virtue of obedience. Let no one follow what he thinketh profitable to himself, but rather that which is profitable to another; let them show unto each other all brotherly charity with a chaste love. Let them fear God, love their Abbot with sincere and humble affection, and prefer nothing whatever to Christ, and may He bring us to life everlasting. Amen.

CAPUT LXXIII.

DE EO QUOD NON OMNIS OBSERVATIO JUSTITIÆ IN HAC SIT REGULA CONSTITUTA.

1 Mail. 31 Aug. 31 Dec. REGULAM autem hanc descripsimus, ut eam observantes in Monasteriis aliquatenus vel honestatem morum, aut initium conversationis nos demonstremus habere. Cæterum ad perfectionem conversationis qui festinant, sunt doctrinæ sanctorum Patrum, quarum observatio perducit hominem ad celsitudinem perfectionis. Quæ enim pagina, aut quis sermo divinæ auctoritatis Veteris ac Novi Testamenti, non est rectissima norma vitæ humanæ? Aut quis liber sanctorum Catholicorum Patrum hoc non resonat, ut recto cursu perveniamus ad Creatorem nostrum? Nec non et Collationes Patrum, et Instituta et Vita eorum; sed et Regula sancti Patris nostri Basilii, quid aliud

CHAPTER LXXIII.

THAT THE HIGHEST DEGREE OF PERFECTION IS NOT CONTAINED IN THIS RULE.

We have written this Rule, that by its observance in Monasteries we may show that we possess, in some measure, uprightness of manners, or the beginning of a good Religious life. But for such as hasten forward to the perfection of holy living, there are the precepts of the holy Fathers, the observance whereof leadeth a man to the height of perfection. For what page, or what passage is there in the divinely inspired books of the Old and New Testament, that is not a most perfect rule of man's life? Or what book is there of the holy Catholic Fathers that doth not proclaim this; that we may by a direct course reach our Creator? Moreover, what else are the

sunt, nisi bene viventium et obedientium Monachorum exempla, et instrumenta virtutum? Nobis autem desidiosis et male viventibus atque negligentibus, rubor confusionis est.

Quisquis ergo ad patriam cœlestem festinas, hanc minimam inchoationis Regulam descriptam, adjuvante Christo, perfice: et tunc demum ad majora, quæ supra commemoravimus, doctrinæ virtutumque culmina, Deo protegente, pervenies.

I.O.G.D.

FINIS.

Collations of the Fathers, their Institutes, their Lives, also the Rule of our Holy Father Basil, but examples of the good living and obedience of Monks, and so many instruments of virtue? But to us who are slothful and lead bad and negligent lives, they are matter for shame and confusion.

Therefore whosoever thou art that dost hasten to the heavenly country, first accomplish, by the help of Christ, this little Rule written for beginners; and then at length thou shalt come, under the guidance of God, to those loftier heights of doctrine and of virtue, which we have mentioned above.

I.O.G.D.

THE END.

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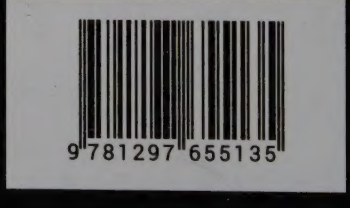
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